

**GRAMMAR
OF THE
SINDHI
LANGUAGE**

GRAMMAR OF THE SINDHI LANGUAGE

**COMPARED
WITH THE SANSKRIT PRAKRIT AND THE
COGNATE INDIAN VERNACULARS**

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DEDICATED

TO

SIR BARTLE FRERE, K. C. B.

AS A TOKEN

OF HIGHEST REGARD AND ESTEEM

BY HIS OBEDIENT HUMBLE SERVANT

R. TRUMPP

P R E F A C E

THE Grammar, which is now offered to the learned Public, has been compiled already years ago, but as there were no means of printing it, it was laid aside hopelessly. That it has finally been rescued from oblivion is owing to the enlightened patronage of Her Majesty's Government for India, which liberally granted the printing expenses.

I am afraid, that I have given rather too much than too little by endeavouring to render the Grammar as complete as possible. I trust, however, that this object may have been attained to some extent at least.

A beginner will do well, after he has acquainted himself with the Sindhi system of sounds, to commence at once with the declensions and to turn by and by to the formation of themes after he has got a fair insight into the fabric of the language. The *Introduction* is intended for those only, who wish to penetrate more deeply into the origin and nature of the Sindhi.

cognate idioms For the purpose of intercomparing the modern Arian dialects the Sindhi is therefore invaluable. For this reason we have pointed out, in the form of *annotations*, the relation of the Sindhi with the Sanskrit Prākṛit on the one hand and with the modern cognate idioms on the other hand, to give some impulse to a comparative study of the North Indian Vernaculars, which as yet has been totally neglected

The Sindhi Grammar of the late Capt. Stack is an accurate and meritorious work, but as all first attempts (for the Sindhi Grammar of Wathen does not deserve the name) incomplete and destitute of a Syntax. I sincerely wish, that the deficiencies of his work, from the emendation and enlargement of which he was prevented by an untimely death, may have been made up by the Grammar now offered to the Public.

The English reader will no doubt meet in this Grammar with many an expression, which he will consider as erroneous or ill-chosen. For all such and similar mistakes I must beg his pardon, which the kind reader surely will not withhold, when he is told, that the idiom, into which I endeavoured to clothe my thoughts, is not my mother-tongue.

Whilst this Grammar was passing through the press, I had gone to India for the purpose of translating the Sikh Granth. In order not to delay too long the printing of it, I could only see and correct a proof sheet once. The unavoidable consequence was,

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INTRODUCTION

THE RELATIONSHIP OF THE SINDHI TO THE SANSKRIT AND PRAKRIT

The Sindhi is a pure Sanskritical language, more free from foreign elements than any other of the North Indian vernaculars. The old Prākṛit grammarians may have had their good reason, to designate the Apabhraṁsha dialect, from which the modern Sindhi is immediately derived, as the lowest of all the Prākṛit dialects but if we compare now the Sindhi with its sister tongues, we must assign to it, in a grammatical point of view, the first place among them. It is much more closely related to the old Prākṛit, than the Marāṭhī, Hindī, Panjābī and Bangālī of our days, and it has preserved an exuberance of grammatical forms, for which all its sisters may well envy it. For, while all the modern vernaculars of India¹⁾ are already in a state of complete decomposition, the old venerable mother tongue being hardly recognisable in her degenerate daughters, the Sindhi has, on the contrary, preserved most important fragments of it and erected for itself a grammatical structure, which surpasses in beauty of execution and internal harmony by far the loose and levelling construction of its sisters.

The Sindhi has remained steady in the first stage of decomposition after the old Prākṛit, whereas all the

1) In speaking of the modern vernaculars of India we exclude throughout the Dravidian idioms of the South which belong to quite a different stock of languages.

The dialect of the Thar is vigorous but uncouth and already intermingled with the Mārvārī it is spoken by the Shikāris, Dhedhs (देड़ु carrier) and other out-cast tribes. As far as I know, there are no literary compositions extant in this dialect.

The object of these introductory remarks is to show the relative position, which the Sindhi holds to the Sanskrit and Prākṛit and in order to elucidate this subject, we shall lay down the rules and principles, by which the present Sindhi vowel and consonantal system has been derived from the Sanskrit by the medium of the Prākṛit. Thus, we hope, a solid basis also will be gained for intercomparing the Sindhi with its other sister tongues. By this process alone, which will enable us, to assign to the Arian stock, what has been taken from it, though much altered now in shape and outward appearance by dint of contraction and assimilation, we shall on the other hand be able to trace out a certain residuum of vocables, which we must allot to an old aboriginal language, of which neither name nor extent is now known to us, but which, in all probability, was of the Tātār stock of languages and spread throughout the length and breadth of India before the irruption of the Arian race, as all the other vernaculars contain a similar non Arian residuum of words, which have been already designated as "provincial" by the old Prākṛit grammarians.

The following investigation is destined for such as may be competent, by their previous studies, to penetrate more deeply into the real nature of the modern idioms of India, and for them, I trust, these outlines may prove useful and at the same time incentive, to follow up more deeply the intricate path, which I have pointed out.

hear, Prāk. सु, the original root-vowel (Sansk. शु) has been preserved

c) In most instances though r is dissolved into ar, irrespective of the consonant to which it may be joined, as

मरु maranu, to die, Prāk. मर, Sansk. मृ

भरु bharanu, to fill, Prāk. भर, Sansk. भृ

धरु dharanu, to place, Prāk. धर, Sansk. धृ

सरु saranu, to move, Prāk. सर, Sansk. सृ

In such like instances the Sindhī, as well as all the other cognate dialects, is quite in accordance with Prākrit usage, the Sanskrit verbal-noun being taken as the base of the infinitive in the modern idioms. In other instances though the Sindhī is not so liberal in dissolving r, as the Prākrit, it has managed, on the contrary, in many cases to preserve r by changing it to ir or transposing the same, as मिरु मिरु (or मिरु मिरु) a tabor, Prāk. मुद्गो, Sansk. मृदङ्ग, विरु virkhu, taurus (planet), Sansk. वृष, हिरु हिरु (1), heart, Prāk. हिञ्ज, Sansk. हृदयम्, but the more Prākritical form हिरु hīr, is also in use in Sindhī.

In a few cases r has been preserved by being changed to simple r (subscribed), in conjunction with a dental t, d, or a cerebral t, d, as जारु jātrō, son-in law, Prāk. जामातृ, Sansk. जामातृ, in this form म has been elided, which is rather of rare occurrence, and the dental has passed into a cerebral, the affix क being dropped altogether, similarly मारु mātrō, and its derivatives, as मारुजो mātrējō, मारुतो mātrōtō etc., corresponding to the Prākrit form मारु, Sansk. मातृ.

1) The aspiration of घ is caused by the following r which very frequently aspirates a preceding consonant as we shall have often occasion to notice.

contracted into *ē*, as *नेयु* *nēnu*, eye, Prāk. *णयु*, Sansk. *नयन*, *सेजा* *sējā*, bed, Prāk. *सेजा*, Sansk. *यज्या*.

γ) The original diphthong *ai* may also be contracted to *i*, as *धीर्जु* *dhīrju*, firmness, Sansk. *धैर्य*, Prāk. *धीर*. This Sindhi form is so far a proof for the correctness of the Prākṛit rule, as *धीर्जु* can only be derived from *धैर्य*, and not from *धीर* itself, similarly Hindi *धीर्ज*.

b) The diphthong *au*

The same, that has been remarked on the diphthong *ai*, may also be stated of the diphthong *au* it may be optionally pronounced as a diphthong, but is more commonly separated into its component vowels.

α) This diphthong is generally preserved in words borrowed from the Arabic or Persian, as *दीरु* *dauru*, a period, arab *دور*, *औरत* *aurata*, woman, Arab *عورت* also in pure Sindhi words it is used and written, as *औखो* *aukhō*, difficult, *भौरु* *bhaūru*, a large black bee, Sansk. *भमर*, *लौगु* *lāugu*, a clove, Sansk. *लवङ्ग*. In such pure Sindhi words though the diphthong may also, after the analogy of the Prākṛit, be separated into *a-u*, as *वउडुयु* *va uranu*, to seek, or *वौडुयु* *vauranu* *भउयुयु* *bha unanu*, to wander about, or *भौयुयु* *bhaunanu*.

At the end of a word no diphthong is admissible, and it must always be pronounced *अउ* *a u*, for the sake of inflexion, as *सउ* *sa-u*, hundred (Prāk. *सअ*) *जउ* *ja u*, barley, Pers. *جو*, Sansk. *यव* *चउ* *ca u*, say, imperative of *चवयु*, to say.

β) But very frequently this diphthong is contracted to *o*, as *गोरो* *gorō*, fair, Sansk. *गीर*, *जोभनु* *jōbhanu*, time of youth, Prāk. *जोवण*, Sansk. *यौवनम्*, *मोडु* *mōru*, a crest, Prāk. *मउड* (Sansk. *मुकुट*), *भोयो* *bhono*, or *भउयो* *bha unō*, a vagabond. The same rule also is

bhransha कौशु, from an original form कभु, instead of कभ, thence the common Sansk. form कुभ) The Sindhī adverb ईअ ia or ईअ ia, thus, corresponds to the Prāk. ईअ, and is regularly derived from the Sansk. adverb इयम् (not from इति, which Lassen has already doubted) with the elision of h (ia = iha)

Short a is occasionally, but rarely, changed to u, as राउर rū uru, tax, Sansk. राजकार (but not in the examples quoted by Lassen § 173, 3)

Long ā is in Sindhī frequently preserved in such forms, where in Prākṛit it has been already shortened (owing to the contraction or assimilation of the following compound consonant) as बैरागी bairāgī, a religious ascetic, Prāk. बैरगा, Sansk. वैराग्य, मारिख mārīkha, way, Prāk. मग्ग, Sansk. मार्ग; जाद्रा jātrā, pilgrimage, Prāk. जत्ता, Sansk. यात्रा, वाघु, vāghu, tiger, Prāk. वग्घु, Sansk. व्याघ्र Long ā has been shortened in कोडरि kō-dare, spade, Sansk. कुदाल

Long a is weakened to i in the following adverbs, after the analogy of the Prākṛit, as जडिहिं-तडिहिं ja dehē tadehē, when-then कडिहिं kadehē, when? which are derived from the Sansk. adverbs यदा-तदा, कदा

Long ā as a feminine termination of Prākṛit nouns is in Sindhī occasionally permuted for i or even ī (e), as वाई vā ī, speck, Prak. वाझा, Sansk. वाच्, धुरि dhure, origin, Prāk. धुरा, Sansk. धुर्. The only example of final झा of a masc. theme being changed to i is राइ rā e, prince, Prāk. राजा, Sansk. राजा nom.

In a certain number of words, ending in the Sansk. crude state in नृ (but nom. sing. तृ), final ā has been changed in Sindhī (as now and then already in Prākṛit) to u, as पिउ, father, Prāk. पिझा (by elision of त), Sansk. nom. पिता, भाउ bhāu, brother, Prāk. भाझा, Sansk. भ्राता and by the same levelling process भाउ

in the mouth of the Muhammedans, who write مشعل ma izala, سا sa isāru etc.

Lengthened is *i* in की kī, what, Prākṛit already की, from the Sanskrit किम्, further in शीहु śīhu, hon, Prāk. सीह, Sansk. सिंह, but not in जिभ jibha, tongue, Prāk. जीहा, Sansk. जिह्वा.

Long *i* is kept fast by the Sindhī in many instances, where in Prākṛit it has been shortened to *i*, in consequence of the assimilation of consonants, as तीर्थु tīrthu, a holy bathing place, Prāk. तिरथ, Sansk. तीर्थ.

Long *i* is rarely shortened to *i*, and this only, when ending a noun, as नारि nāre, a woman, Prāk. et Sansk. नारी.

Long *i* passes into *e* in those instances, which have been already marked out by the old Prākṛit grammarians, as Prākṛit केरिस, एरिस etc., Sansk. कीदृश, ईदृश etc. The corresponding Sindhī forms are केहरो, kēharō, what? (by transposition of ह, instead of केहो) केरु kēru, who, (by elision of ह, instead of केहु kēru in the Apabhraṃsha dialect *r* on the other hand has been dropped, as केही) The Prākṛit form एरिस (Apabhraṃsha एही) has not been taken up by the Sindhī, but other forms have been created from the pronominal bases की, जो, तो, इहो, उहो, by adding to them the diminutive affix ड़ो rō, as किहड़ो kēharō, of what kind जिहड़ो-तिहड़ो jēharō — tēharō, of which kind — of such a kind इहड़ो ēharō, of this kind, उहड़ो ūharō, of that kind.

c) The vowels u, u.

On the whole the Sindhī has taken up those changes, which these vowels have been made subject to in Prākṛit

already shortened in Prākṛit, owing to the assimilation of consonants, as प्रेम प्रेम, love, Prāk. प्रेम (pēmma) जोभनु jobhanu, time of youth, Prāk. जीवण (jōvva-nam) जोड़ु jōḍḍu, fit, Prāk. जीग, Sansk. योग

Quite exceptional is the shortening of ō to u in लुहार लुहार, blacksmith, instead of लोहार (Sansk. लोहार), where ā has been likewise shortened to ā and the change of ē to i in पीजु pīju, draught, Sansk. पेय खी khī, welfare, Sansk. क्षेम नीहु nīhu, love, Prāk. गेहो, Sansk. गेह मीहु mīhu, rain, Prāk. मेहो, Sansk. मेघ

When ending a noun ē and ō are frequently shortened to ē and ū respectively, especially in poetry but these changes being peculiar to Sindhī, we shall consider them hereafter separately. The peculiarity of the Apabhransha dialect, as noted by the grammarian Kramadīśvara, is fully borne out by the modern Sindhī it uses likewise in the locative singular ē (i) instead of ē, as परदेहि pa raḍēhe, in a foreign country, घरि gharē, in a house etc. In the same way, as the Apabhransha, the Sindhī also changes to a great extent the Prākṛit termination ō to u, as कामु kamu, business, Prāk. काम्मो etc. The same may also be said of the ablative sing termination आदो (= ā-ō with elision of द) which is commonly shortened to ādu in the Apabhransha dialect, and in Sindhī further to ā-u as घरिउ gharā u, from a house. This old Sindhī ablative termination is now a-days generally contracted to अरु āū (ā being likewise shortened to ā, and to avoid the hiatus, both vowels being nasalized) but ā u is still very frequently used in poetry

a is inserted in cases like the following सराह sa rāha, praise, Prāk. सलाहा, Sansk. स्लाधा सलोकु sa loku, a śloka, Prāk. सिलोख, Sansk. श्लोक

i is inserted, as इस्त्री istri, woman, Prāk. इन्थी, Sansk. स्त्री, वरिहु varahu, year, Prāk. वरिसो, Sansk. वर्ष मिलयु milanu, to be obtained, Prāk. मिलाय Sansk. root म्लै

u is inserted, as सुपनो supano, dream, Prāk. सि-विण, Sansk. स्वप्न सुमरयु śumaranu, to remember, Prāk. सुमर Sansk. स्मृ (root स्मृ)

β) On the other hand the Sindhī very frequently has gone a step farther and dispensed with the insertion of a vowel by pushing the root vowel between the compound consonant and dropping the final consonant, as सेयु sēnu, friend, Prāk. सयेह, Sansk. स्नेह or more commonly it drops simply one of the compound consonants, as नुहु nuhu, daughter in law, Prāk. सोयह, Sansk. श्रुया सधयु saghanu, to be able, Prāk. सकयामि, Sansk. सक्रोमि

§ 4

Sandhi, Hiatu and Euphony

The Sindhī, as well as the Prākrit dispenses totally with the rules of Sandhi, and vowels may therefore meet, without being subject to the laws of euphony. To separate however in some measure concurring vowels, the Sindhī very liberally employs the use of Anusvāra, whereby a certain nasalizing pronunciation has been imparted to the language, which is in some measure disagreeable to our ear e.g. खाँऊ khāū, I सुखाँऊ su khāū, nom plur of सुखा, vowels स्वाँडयु khānu, to burn खाँऊ gāū, cow etc. The Anusvāra is further inserted, to facilitate the lengthened pronunciation of a

Krishna, Sansk. कृष्ण विश्व viśu, world (besides विश्व)
Sansk. विषय

The letter ش of Arabic and Persian words is always rendered by श, as शहर śaharu, town, Pers. شهر, शाहु śāhu, king, Pers. شاه

This is a very remarkable deviation from the principles of the Prākṛit, where the letter श has been changed to स, and further to ह

In Sindhī the use of the letter श is confined to a limited number of indigenous vocables (those, which have been borrowed from foreign sources, not being taken into account), but that it is still to be considered more or less exceptional, may be concluded from the circumstance, that the Prākṛit rules concerning its permutations (श = स = ह) are still in full force in Sindhī, as सुणु suṇu, to hear, Prāk. सुणामि, Sansk. शृणोमि फासी phāśī, or फाही phāhī, a noose, Sansk. पाश, देसū dēsu, country, Sansk. देश, दह dāha, ten, Prāk. दह, Sansk. दश

The same law holds good with reference to the cerebral ष ś, which like श, passes into स or ह, as नुहु nuhu, daughter-in law, Sansk. सुया विश्व viśu, world, Sansk. विषय, वेसु vēsu, disguise, Sansk. वेप

श and ष are in Sindhī also frequently changed to छ ṣh, as किछड़ी kičharī, rice and pulse boiled together (Hindī खिचड़ी), Sansk. कृत्तरा, छछर ṣhanṣharu, Saturday, Sansk. शनिश्चर छ ṣha, or छह ṣhaha, six, Prāk. छा Sansk. षट्. Thus permutation seems in Sindhī to be so deeply rooted, that even the ش of Arabic and Persian words is occasionally changed to छ, as छाल ṣhāla (besides शाल), would to God, Arab شاء الله छāvasi ṣhābase, bravo! Pers. شاباس पाछाहु pāchāhu, king, Pers. پادشاه

This scheme deviates from that of the Prākṛit in some essential points, which we have partly already noticed

Peculiar to the Sindhī is the cerebral \tilde{r} , beginning a word, which is not found in any of the other dialects. It is, however, also in Sindhī confined to the two interjections \tilde{r} $r\tilde{o}$ and \tilde{r} $r\tilde{i}$, the former is used in calling out to a man, the latter in calling out to a woman. There can be no doubt, that we have in both forms the Sansk. interjectional adverb अरे (which form is also used in Sindhī) which has been vindicated by Dr Caldwell (Comparative Grammar of the Dravidian languages, p. 440) to the Dravidian idioms of the south, and the original signification of which is o slave! The correctness of Dr Caldwell's statement is borne out by the Sindhī, in which besides \tilde{r} and \tilde{r} , also अड़े and अड़ी is used, corresponding to the Dravidian adā .

All those consonants, as arrayed above, hold their place at the beginning of a word, when standing single but when a noun happens to be compounded, then the first consonant of the second noun is no longer considered initial, and may therefore be elided, as सिसारो sāro , the cold season, Prākṛit already मीसारो , Sansk शीत—काल

1) क k is not subject to aspiration, as in some examples of the Prākṛit, e. g. कुञ्ज , Sansk. कुञ्ज , Sindhī कुवो kubō , hump-backed neither is k changed to च at the beginning of a word, but frequently at the end (being an affix) and in the case of the genitive affix जो even to the media ज j

The k of Arabic-Persian words on the other hand is now and then aspirated or even changed to خ χ , as کھتاب khatābu , school, or خُتَاب xutābu , from the Arabic کُتَاب sukhānu , a rudder, Arab سُكَّان .

दण्ड, Sansk. दण्ड दिसयु dhanu, to give, Prāk. देमि, Sansk. root दा, दिसयु dhanu, to see, Prāk. दक्ष Sansk. दृष् But if r be joined to the cerebral media, the simple cerebral (ड) must be used, as ड् द is already by its own nature a double cerebral, e. g. द्राक्ष। drakha, grape, Sansk. द्राक्ष। (Hindī दाक्ष) The simple cerebral ड् d is very seldom to be met with at the beginning of a word, and must be carefully distinguished from ड् द, as डिठो dithō, obstinate, but दिठो dithō, seen, participle past of दिसयु to see

द d, is changed to its aspirate ध dh in the single instance of धिअ dhia, daughter, after the precedent of the Prākrit धीदा or धीआ

5) Initial प is aspirated in some instances, as फासी phāsī or फाही phahī, a noose, Sansk. पाश (Hindī फांसी), now and then it passes also to the semi vowel व (by the medium of व b) as वाजो vājho, a Hindu schoolmaster, Sansk. उपाध्याय (initial u having first been dropped)

6) The semi vowel य y has become now very scarce in Sindhī at the beginning of a word, as यभणु yabhanu, core, यटो yato, stout यारहं yarāhū, eleven After the analogy of the Prākrit initial य is generally changed to ज, as जो jō, who, Sansk. यो, जसु jasu, fame, Sansk. यश

In words, borrowed from the Arabic or Persian, y is always preserved, as यार yaru, friend, Pers. یار etc.

The only instance, where initial य has been changed to ल l in Sindhī is लठि latho, a walking-stick the same is the case in Prākrit, लट्ठि, Sansk. यष्टि

the dentals into cerebrals, to guard them thus against elision. This process we find in full operation in the modern dialects, which have sprung from the Prākṛit, the common dentals have become too weak for the mouth of the people, a circumstance, which receives a particular light from the manner, in which the modern Indians write and pronounce European words every dental is without mercy changed by them into a cerebral, which proves at least so much, that the cerebrals are more familiar to them, than the dentals.

Let us now briefly glance over the exceptions, which have been noted down by the Prākṛit grammarians

1) According to the rule, laid down at the head of this paragraph, the letters क k, ग g, च c, ज j are, when not elided, retained. The exceptions from this rule in Prākṛit are not borne out by the Sindhī, and seem therefore to have been more of a local character. The only exception, which is corroborated by the modern idioms, is the Prākṛit form बहिणी, sister, Sansk. भगिणी, which must be explained by an original form बधिणी from which बहिणी has sprung, Hindi बहिन and Sindhī, by transposition of the aspiration, भेणु bhenu

क k, may pass into its corresponding media ग, as भगानु bhaṅatu, a worshipper, Sansk. भक्त संगति saṅgati, strength, Sansk. शक्ति. On the contrary there is a transposition of ग to क (and by the influence of following r to lḥ) in खड़ khada, a pit, Prāk. गट्ट, Sansk. गर्त

2) The cerebral ट t and its aspirate ठ th, frequently pass into their corresponding media, as कढी kaṇḍhī, a necklace (besides कटी), Sansk. काटीय. This is fully borne out by the modern dialects, especially the Sindhī, which goes already a step further in this downward course, and changes ड d to ङ ṅ, and ढ dh to ढ ḍh. e g बड़ baru, the Indian fig tree, Sansk. बट द्रोक्ष

तलाञ्ज, Sansk. तलाञ्ज. In other examples however the course, taken by the Prākṛit, has again been abandoned, and a new one struck out, e. g. the Prākṛit डालिम, pomegranate, sprung from the Sanskrit दाडिम (by the substitution of ल for ड) becomes in Sindhī डालू dālu (Hindī दाड़िम्), the initial dental द being first changed to ड d and then hardened to ड़ ḍ, and ड़ ḍ passing into ड़ r with an additional aspiration (which is rather unusual)

The modern idioms deviate in this respect from the Prākṛit, that they change ड़ ḍ to ड़ r, instead of substituting ल for ड but therein also lies a hint, how the substitution of ल for ड has been possible. The change must have been effected by the medium of ड़ r (not of र, as Lassen supposes), which approaches ल very closely in sound. This explains sufficiently such like cases as पीलो pīlō, yellow, Sansk. पीत, the change must have passed through the following stages, as पीत = पीद = पीड = पीड़ = पील

6) The substitution of र r for द d in those numerals, which are compounded with दश, has been retained in Sindhī, as well as in the cognate dialects, e. g. Prāk. एआरह, Sindhī यारह yārāh, eleven, Prāk. वारह, Sindhī बारह barāh, twelve, Prāk. तेरह, Sindhī तेरह tērāh, thirteen, द however must be standing by itself, for Prāk. चउरह, Sindhī चोड़ह cōḍāh, fourteen

§ 8

8) Single Aspirates in the midst of a word.

On the average the aspirates are in Sindhī more frequently preserved, than elided, though the Prākṛit laws, concerning their elision, are also in force.

a) The letters ख kh, घ gh, थ th, ध dh, भ bh may be elided in this wise, that only the spiritus ह

sides कठी), गदि gandhi, a bundle, Prak गदि Sansk ग्रन्धि

The cases of a media passing into its corresponding dental is are very rare, as सुढो sutho, puro, Sansk शुद्ध Hindi again सुध्

e) The aspirated dental थ th passes in some instances into its corresponding media ध, as पधु pandhu, journey, Sansk पथ् m The aspirated dentals may also be exchanged for their corresponding cerebrals, as बुढो budho, old, Prak वड्, Sansk वृद्ध, मूढु mūdhu, a fool, Prak मुध्, Sansk मुग्ध

The transition of an aspirated dental to its corresponding non aspirate is very rare, as मढु madu, liquor, Sansk मधु (Hindi मद् and मधु)

§ 9

4) Single nasals

The dental न n, is now and then changed to the palatal ज n, as थनु thanu, woman's milk, Sansk स्तन, Hindi थन् (udder). न is changed to the cerebral ण n in धेणु dhenu, a milk-cow, Sansk धेनु In the case of लिमु limu, a numb tree, न has been exchanged for ल, Sansk निम्बु, Hindi नीम् and लीम्

The palatal ज n is in some instances substituted for ज्ञ j (= Sindhī ज j), as मिन्नु minu, marrow, Sansk मज्जा, but besides मिन्नु the form मिज mya, is also in use. Similarly ज n may supplant ख kh, as पुत्री punī, virtuous, Prak पुख्ख, Sansk पुख्य, सुनो suno, empty, Prak सुख्ख, Sansk मूख्य It only rarely happens, that a cerebral n is changed to a dental one, as पुनो (= punnō) accomplished, participle past of पुज्ज्, Sansk पूय्

A single म m in the midst of a word is now and

up the passive by compositions, e. g. **दिसिजयु** *disiJanu*, to be seen, active **दिसयु** *disanu*, to see, Hindi **देखा जाना** etc.

2) **व** *v* is, after the analogy of **य**, either preserved or dissolved into *u* but if the laws of euphony require it, it is again reinstated between two vowels, and very rarely dropped altogether, e. g. **जीउ** *jīu*, life, formative **जीव** *jīva* (instead of **जीञ्ज** *jīn*), Prāk. **जीञ्ज**, Sansk. **जीव**, **देवी** *devī*, goddess, on the other hand **देउ** *dēu*, a demon, formative **देव** *deva* **पवनु** *pavannu*, wind, Prāk. **पउयु**, Sansk. **पवन** It is also now and then totally elided as **जिञ्जयु** *jīannu*, to live **डीहु** *dīhu*, day, Prāk. **दिञ्जहो**, Sansk. **दिवस**, especially when compounded with another consonant, as we shall see hereafter. It may also be contracted, as **पूयु** *pūnu*, to fall, instead of **पवयु** *pūyū* **ऊनु**, to say, instead of **चवयु**. In the prefix **अव** it may also be contracted to **औ** *au*, as **औसारु** *ausāru* or **अवसारु** *avasaru*, want of rain, **औतारु** *autāru* or **अवतारु** *avataru*, an Avatar.

A euphonic insertion of **व** takes place in the word **छाव** *chhāva* shade, to keep the two vowels *ā-a* asunder, in Prākṛit already, for similar reasons, **ह** has been inserted, **छाहा** (comp. Varar II, 18), Sansk. **छाया**.

§ 11

6) The liquidae **र** *r* and **ल** *l*, the sibilant **स** *s* and the spiritus **ह** *h*.

1) **र** *r* and **ल** *l* are not elided in Sindhi, but keep their respective places. **ल** is frequently exchanged for **र** in Sindhi, as **केलो** *kelo* or **केरो** *kēro*, name of a flower **बुर्बुली** *burbuli*, a nightingale, from the Persian **بلبل** *bulbul*, **सिसारु** *siṣāru*, a jackal, Hindi **सिसाल**, Sansk. **शृगाल**,

§ 12

7) Compound consonants

For a thorough insight into the nature of the North Indian vernaculars this point is of the greatest importance for thus only we can trace out the changes, which the Sanskrit has undergone in the mouth of the common people if we follow up the laws, according to which the Sanskrit sounds have been decomposed into the Prākṛit and its modern daughters, or weakened at least to such a degree, that they are now scarcely recognizable. We can perceive a principle pervading this process of decomposition similar to that, by which out of the old Latin the modern Romanic tongues have been derived, and the mutual congruity is often surprising.

We meet here again with the same principle, which we have seen operating in the decomposition of the vowels and the single consonants. The effeminacy of pronunciation, which absorbs every hard and rough sound, and which consequently rather bears up with vowels, though they may form a displeasing hiatus, than with consonants, which are elided wherever possible, can in a far less degree endure compound consonants. All means are therefore employed, either to smooth them down or to assimilate them, in order to adjust them for a Prākṛit mouth, a consonant compounded of letters of different *vargas* being incompatible with Prākṛit rules of euphony. It is understood, that in such an idiom a conjunction of three letters is quite out of question the utmost which the Prākṛit can endure, is the same letter doubled, as क्क *kk*, त्त *tt* etc. र and ह alone cannot be doubled.

Another means, to do away with a compound consonant, is to dissolve the same into its component parts by the insertion of a vowel, a method, to which recourse is had very frequently in Prākṛit and the modern vernaculars.

(Hindi सज्जना), and perhaps a few others, which may have escaped my notice.

On the whole the Sindhī, as well as the kindred dialects, agrees with this ground law of the Prākṛit¹⁾, without making it an immutable rule of its proceedings for it may also assimilate the following consonant to the preceding. In many instances the Sindhī is more original, than the Prākṛit, by preserving such like conjunctions of consonants, as are usual in Sanskrit.

Examples of assimilation.

सुतो suto, asleep, Prāk. सुत्तो, Sansk. सुप्त, उपनो upanō, created, Prāk. उप्पयय, Sansk. उत्पन्न, भत्तु bhatu, boiled rice, Prāk. भत्त, Sansk. भक्त (Hindī भात्, by prolonging the preceding vowel) लधो ladhō, received, Prāk. लद्ध, Sansk. लब्ध. But on the other hand कुबो kubō, hump-backed, Prāk. कुब्जो, Sansk. कुञ्ज

But an original compound consonant may also be preserved unaltered in Sindhī, as शब्द śabdu, word, Prāk. सह, Sansk. शब्द, मुक्तो, mukto, free, Prāk. मुक्ते, Sansk. मुक्त.

It depends however more or less on the option of the speaker, if he will pronounce a compound consonant as such, or separate the same by the insertion of a vowel, as शब्द śabdu, or शविदु śavidu, the inserted i being pronounced so rapidly, that it is scarcely perceptible. The Musalmāns therefore, when writing with Arabic letters, never place the sign jazm (—) above a consonant, destitute of a vowel, but always add the kasr, which is nearly equal to jazm, it being scarcely heard at all in

1) It must be stated here that according to the common method of writing the Sindhī a double consonant is not expressed generally but only in such instances, where two words written also in the same

way are to be distinguished as ॐ una by him and ॐ unna wool.

that it draws the same over at the same time to its own varga. The only example of such an assimilation (if it be not to be explained in some other way) is the reflexive pronoun पाण्य pāṇya, self, Prāk. अपाण्य, Sansk. आप्ना in Hindi we have the form आप्, which has sprung from अप्य, instead of अत् (= आप्ना) compare on this head Lassen § 67

c) The nasals may assimilate a preceding or following semi vowel, as पुनी puñī, virtuous, Prāk. पुण्य, Sansk. पुण्य, सुनी suñō, empty, Prāk. सुण्य, Sansk. शून्य, उन्न unna, wool, Sansk. उर्ण, चरमासो ḍa umasō, the rainy season, Sansk. चतुर्मास

On the other hand notice पूरो pūro, full, Sansk. पूर्ण, चूर्ण ḍūru, pulverized, Sansk. चूर्ण, where the semi-vowel r has assimilated the nasal, r being stronger in sound, than n.

स mr in the Sanskrit आम्र āmra, is changed in Sindhi to mb, as अंबु ambu, mangoe, Prāk. अम्ब (Hindi आम्र) but in the case of the Sindhi word ट्रामो trāmo, copper, Sansk. ताम्र, Prāk. तम्ब (Hindi ताँबा or ताम्र) the semi vowel r has been pushed forward to t = t, as r may easily hold its place in conjunction with a dental or cerebral.

म्ब mb is assimilated to mm, as निम्ब nimu (= nimmu) a lime-tree, Sansk. निम्ब, म्ल ml is taken asunder, after the analogy of the Prākrit, as मिलण् milanu, to be obtained, Prāk. मिलाण्, Sansk. म्लै, Hindi likewise मिलना

§ 15

C) Assimilation of the semi vowels.

a) The semi vowel य y

a) If the semi vowel य happen to be joined to a preceding consonant, it is assimilated to the same, as

aspirated, e. g. कल्ह kalha, yesterday, Prak. कल्ल, Sansk. कल्ह (Hindi कल), मुल्हु mulhu, price, Sansk. मूल्य in the midst of a word य is simply assimilated to ल (the doubling not being expressed in Sindhi), as पलङ्गु palangu, a bedstead, Sansk. पर्यङ्ग (r being exchanged for l) पलायु palānu, a pack-saddle, Prak. पल्लायु, Sansk. पर्याय

b) The semi-vowel र r

a) र is assimilated to a preceding or following consonant, as अगु agū the front, Prak. अगो, Sansk. अग्र, गूजरी gūjarī, name of a Ragini, Sansk. गुर्जरी, गजयु gajānu, to thunder, Sansk. गार्जन (but Hindi गारजना), कामु kamu (= kammu), business, Prak. कामो, Sansk. कर्मन् (Hindi काम्), मुंढी mundhī, head, Sansk. मुर्धन्, सपु sapu, snake, Sansk. सर्प, सिधो siḥḥō, quick, Sansk. शीघ्र (Hindi शीघ्र), चकी čakī, a mill, Sansk. चक्र, निभागु nibhāgu, misfortune, Sansk. निभाग

On the other hand र, preceding or following a consonant, may just as easily hold its place, without being assimilated, as चर्चो čarčo, silly talk, Sansk. चर्चा, प्री pri, friend, Sansk. प्रिय, पर्भु parbhu, a festival, Sansk. पर्व (व = र, and व aspirated by the influence of र), गर्वु garvu, pride, Sansk. गर्व, शुक्र šukra, Friday, Sansk. शुक्र, सुर्गु surgu, heaven, Sansk. स्वर्ग, धर्मु dharmu, religion, Prak. धम्म, Sansk. धर्म

Very frequently such a compound is again dissolved into its constituent parts by the insertion of a vowel, as पिरी pirī, friend, or प्री pri पिस्मिन्ति piribhāte, break of day, Sansk. प्रभात or r is transposed for euphony's sake, as पर्तापु partāpu, splendour, Sansk. प्रताप, पर्तु partu, leaf (of a book), Sansk. पत्र, द्रिधो dṛiḥḥō, long, Prak. दिध, Sansk. दीर्घ, किर्ति kirtī, trade, कर्तु kirtu,

of the Prākṛit, changed in Sindhī to **ष**, as **किथे** kithē, where **जिथे** jithē, in which place **तिथे** tithe, in that place etc.

R, when preceding a dental, may likewise be assimilated to the same, as **कातयु** katanu, to spin, Sansk. **कर्त्तन**, **कातर** katara, scissors, Sansk. **कर्त्तरी**, **वटि** vatē, a wig, Sansk. **वर्त्तिका**, **खड्ड** khada, a pit, Prak. **गडो**, Sansk. **गर्त** On the other hand the compound may also be retained unaltered, as **अर्धंगु** ardhāngu, palsey, Sansk. **अर्धाङ्ग**, **अर्थु** arthu, object, Sansk. **अर्थ**, **तीर्थु** tīrthu, a holy bathing-place, Sansk. **तीर्थ** or the compound may again be dissolved by the insertion of a vowel, as **मूरति** mūrati, image, Sansk. **मूर्ति**, **कीरति** kīrati, glory, Sansk. **कीर्ति**, Prak. **किस्ति**, **तीरथु** tīrathu = **तीर्थु**

१) **वै** rv is either assimilated, as **सभु** sabhu, all, Sansk. **सर्व**, Hindi **सर्व** (the aspiration of b being caused in Sindhī by the influence of elided r) or the compound may be retained unaltered, as, **सर्वसगति** sarvasagati, omnipotent' or the compound may be dissolved again by the insertion of a vowel, as **पूरबु** purabu, the east, Sansk. **पूर्व**

४) In the compound **अ** śr the semi vowel r may either be assimilated, as, **सुओ** suō, heard, Prak. **सुदो** (= **सुतो**), Sansk. **श्रुत**, **ससु** sasu, mother in law, Sansk. **श्वश्रू** or, the compound may be retained, as **अी** śrī, prosperity or more commonly, the compound is dissolved by the insertion of a vowel, as **सिपधु** śrādhū, funeral obsequies, Sansk. **श्राद्ध** (Hindi **श्राद्ध**) The Sanskrit **अश्रु**, tear, Prak. already **अंसु** (instead of **आसु**) has become in Hindi **आसूं** the Sindhī form is **हज** hanja or **हंज** hanjha (with initial euphonic h), s being changed in this instance to **ज** or **ञ** Panjābī likewise anjhu.

The same holds good with reference to the compound

lord, or **सामी** sāmī, Prāk. **सामि**, Sansk. **स्वामिन्**, **सहुरो** sahuṛo, father-in law, Sansk. **अश्वुर**, **ससु** saṣu, mother-in law, Sansk. **अश्वु**. **व** v may also be severed from the compound by the insertion of a vowel (a or u), as **सवाड** savāḍu, taste, flavour (besides **सुआव**), Sansk. **स्वाद**, **दुवार** dūvāru, door (besides **दुआर**) **व** very rarely assimilates a preceding consonant, as **ब** ba, two, Sansk. **व** (= vva = bba = ḃ)

β) **व** v being joined to a preceding consonant in the midst of a word, is assimilated to the same, as **पको** pakō (= pakḥō) cooked, Prāk. **पिक्क**, Sansk. **पक्क**, **सतु** satu, strength, Prāk. **सत्त**, Sansk. **सत्त्व**

In the abstract affix **त्व**, **त्वन**, the dental on the other hand is assimilated to the semi-vowel **व**, which latter is first changed to the labial **ब**, and then to the corresponding tenuis **प**, so that we have in Sindhi the forms **प** pa, **पो** pō, **पणु** paṇu or **पणो** paṇo, as **ब्राह्म** bānhapa, **ब्राह्मो** bānhapō etc., slavery, from **बान्हो** bānhō, a slave

The regular form of assimilation however is also in use, but only in a few examples, **त्व** is in this way assimilated to **त्त** tt = **ट्ट** tt, and the double consonant again cleared away by the prolongation of the preceding vowel, as **छोकिराट्ट** ḥhokirātu, time of youth, from **छोकर** ḥhokaru, a boy

The semi vowel may also be dissolved into u, as **परमेशुर** paramesuru, supreme lord = God, Prāk. already **परमेशुर**, Sansk. **परमेश्वर**, or it may be retained, as **दानेस्वरी** dānēsvārī, liberal, besides **दानेशुरी** dānesurī

§ 16

D) Assimilation of the sibilants

a) The palatal sibilant श ṣ.

α) श ṣ, when preceded by **च** ḥ and **छ** ch, is assimilated to them, as **अचुर्जु** aḥurju, wonderful, Prāk.

The cerebral **ढ**, which has sprung from **ध** or **ड** by assimilation, may also pass into its corresponding media **ढ dh**, and thus again to **ढ rh**, a. g. **कोढु** korhu, leprosy, Sansk. **कुष्ठ** (the preceding vowel u having been lengthened in Sindhi to **ō**, to clear away the double consonant tth or ḍḍh)

γ) The compounds **ढप** śp, **ढफ** śph are assimilated to **फ** in Sindhi, as **बाफ** bapha, steam, Prāk. **वफो** Sansk. **वाष्प** (Hindī **वाफ**, and even with aspiration of **व भाफ**)

In compound words **ढप** is simply assimilated to **प** p (= pp) as **निपुट्रो** niputro, without a son, Sansk. **निष्पुत्र**

δ) In the compounds **ष्म** śm and **ष्ण** śn, **ष** is in Prākṛit exchanged for h and placed after **म** and **ण** respectively in Sindhi the original compound may be preserved, as **विष्णु** viṣṇu, Prāk. **विष्णु**, **विष्णवहू** vi śnavahū, a worshipper of Vishnu by the Musalmāns however words of this kind are simply written **وِشَنُو**, **وِشَنَوَر**, Hindūstānī likewise **وِشَنُ**, as cerebral ś is ignored by the common people.

ε) The compound **ष्य** śy (and **ष्व** śv) is in Prākṛit assimilated to **स्स** ss, but in Sindhi to **ख** kh (= kkh) as **सिखु** sikhu, a disciple = Sikh, Sansk. **शिष्य**.

c) The dental-sibilant **स** s.

α) The compound **स्क** sk is assimilated in Prākṛit to **ख** kh, in Sindhi however to **क** k, as **कंधु** kandhu, shoulder, Prāk. **खंधो** (खंदो), Sansk. **स्रग्ध** (Hindī **कंध**)

β) The compounds **स्त** st and **स्थ** sth are assimilated to **ष** (= tth) and **स्त** ts to **छ** ḥh (= ḍḍh) as **थञ्जु** thañju, woman's milk, Sansk. **स्तन**, **थिञ्जो** thuō, become, Sansk. **स्थित**, **थंजु** thambhu, post (Prākṛit on the other hand

stunned, Sansk. विसि (विसय, Prāk. विम्हओ), or s is changed to h and placed after म (similarly to ष्म), as Prakrit म्ह = स्म, in the pronominal forms तुम्हे, अस्मे (cf Lassen p 331, 4 p 329, 5). In Sindhi the म of the conjunct म्ह is also changed to v, as तव्हि tavhi, you, instead of तुम्हि tumhi

८) The compound स्य sy is assimilated to स s (= ss) and thence farther to ह h, as मुहि mūhī, तुहि tūhī etc., which must have sprung from an original form मस्य, गुस्य etc., Prāk. already मह, तुह (thence also the other Prākrit forms मज्ज, गुज्ज = मज्ज, गुज्ज = मस्य, गुस्य), ताहि tahē, of that (nom. sing सो so) Prāk. तस्य, Sansk. तस्य

d) The compound ख kh

This compound letter is assimilated in Sindhi

a) To ख kh (= kh), as अखि akhe, eye, Sansk. अक्षि, खीर khīru, milk, Sansk. क्षीर, खारो khārō, brackish, Sansk. क्षार, खेतु khetu, field, Sansk. क्षेत्र, खिमा khimā, patience, Sansk. क्षमा, खी khī, welfare, Sansk. क्षेम, रखयु rakhanu, to keep, Sansk. रक्षय, खादि khande, patience, Sansk. क्षान्ति

All these instances are against Prākrit usage, according to which ख ought to have been assimilated to छ ḥ, though ख is also admissible in Prākrit, and prove distinctly, that the Sindhi has followed its own course, independently of the Prākrit.

β) ख is also assimilated to छ ḥ, after the precedent of the Prākrit, as रिछु riḥu, a bear, Sansk. रिक्षु, छुरी ḥurī, a knife, Sansk. क्षुरी, छिनयु ḥinanu, to pluck, Sansk. क्षय, लछयु laḥanu, sign, Sansk. लक्षय but लखयु lakhanu is also in use in Sindhi.

According to Prākrit rule every consonant (the nasal n excepted), which is joined to ख, must be dropped

c) ह् hv is assimilated to भ् in Sindhi (hv = vh = bh), whereas in Prākṛit the following semi vowel is simply elided, as जिभ jibha, tongue, Prāk. जीह, Sansk. जिह। (Hindī जीभ्)

§ 18

E) Assimilation of three conjunct consonants

In Sindhi, as well as in Prākṛit, a compound, consisting of three consonants, can only then be tolerated, if the first consonant happen to be a nasal as चंद्रu čandru, moon, मंत्रu mantru, incantation.

As regards the assimilation of three conjunct consonants the preceding rules come into operation. If no assimilation takes place, the one or the other of the consonants thus joined together, is severed from the rest by the insertion of a vowel, as शास्त्रिरी śastirī, a Śāstrī, learned in the Śāstras (a usual title of a Brāhman), from the Sansk. शास्त्र. In reference to the assimilation itself the following rules are to be observed.

a) If one of the consonants happen to be a semi-vowel, it is dropped, and the assimilation of the remaining two consonants is effected according to the usual method, as मराठी marāthī, a Marāthī man (or adj), Sansk. महाराष्ट्र अग्र्यो aḡryo, the foremost, Sansk. अग्र्य पासो pāsō, side, Prāk. पास, Sansk. पार्श्व

The semi-vowel य alone, when preceded by a dental, forms an exception to this rule, this compound being changed to the corresponding palatal (see § 15, γ), as संजो sanjhō, evening, Prāk. संज्जो, Sansk. मध्य

b) When of three conjunct consonants the two former or the two latter can be assimilated, preference is given to the stronger assimilation, as मछु machu, fish, Prāk. मच्छो, Sansk. मत्स्य in this instance त् is assimilated to छ (čh), the assimilation of it being stronger than that of स्य to स्स

Far more easily may one of the compound consonants be elided, when preceded by a long vowel, which renders the assimilation impossible, especially if one of the compound consonants be a semi-vowel, as वाधु vāghu, a tiger, Sansk. व्याघ्र, राणी rāṇī, queen, Sansk. राज्ञी Thus even two semi-vowels may disappear, as पासो pāso, side, Sansk. पार्श्व

§ 20

H) A double consonant at the beginning of a word.

A compound consonant at the beginning of a word is subject to the same laws of assimilation, as in the midst (or end) of a word. But as a double consonant would not be utterable at the beginning of a word, one of the assimilated, i. e. doubled consonants is simply cast off, so that only the simple base of the consonant remains, as जल्यु jalanu, to burn, instead of ज्जल्यु jjalanu, Sansk. ज्वलन, वाधु vāghu, tiger, instead, of व्वाधु vvāghu कर्धु kandhu, shoulder, instead of क्कर्धु kkanḍhu. But if a word be compounded, the common laws of assimilation are applied (to the second) as इवलु ḍubalu, weak, Prāk. दुवल

Those compounds, which are not susceptible of assimilation, are dissolved into their component parts by the insertion of a vowel, as किलेसु kilesu, weariness, Prāk. किलेस, Sansk. क्लेश सुमार्यु sumaranu to remember, Prāk. सुमर्, Sansk. स्मृ (स्मृ) or the first letter of the compound is cast off, which is particularly the case if this happen to be a sibilant, as नीहु nīhu, love, Prāk. सरोह sanelu, Sansk. स्नेह but if the sibilant be followed by a semi vowel, the latter, as the weaker, is dropped, as सहु sahu, breath, Sansk.

THE SINDEHI ALPHABET

2 1

Up to the present time various alphabets have been in use in Sindh, the Muhammadan portion of the community using the Arabic characters, loaded with many dots, to express the sounds peculiar to the Sindhi, and the Hindū population employing different alphabets of their own, which vary very much, according to the locality, in which they are used, though all of them are originally derived from an old Sanskrit alphabet. The latter alphabets, which are known in Sindh by the name of the Banya characters are utterly unfit for literary purposes, as they have become greatly mutilated in the course of time and are very deficient in the vowel and consonant system, so that the Hindū merchants themselves, after a lapse of time, are hardly able to reproduce with accuracy what they have entered in their ledgers. No alphabet suits the Sindhi better, than the Sanskrit alphabet, the Sindhi being a genuine daughter of Sanskrit and Prakrit. But appropriate as the Sanskrit characters are to the Sindhi sounds, they will under the present state of society in Sindh be hardly in their right place, religious prejudices preventing the great majority of the population from using them in their writings. Sindh has been the first Indian country, which has succumbed to the fury of the Moslim invaders, and Hinduism and the culture of Sanskrit literature has been

marks, which was done in the following way $\text{ع} = \text{th}$, $\text{ج} = \text{dh}$

The same was the case with the labial class, where the aspirates only were to be pointed out by peculiar marks but here their skill seems to have left them. In order to express ph, refuge was taken to the peculiar Arabic and Persian letter ف (f), which was provided with two additional dots = ف , bh having been expressed already by ب , the peculiar Sindhi b was dexterously rendered by پ .

The Sindhis had in this undertaking apparently the Sanskrit alphabet before their eyes, where the aspirates are written and treated as one sound. Accordingly they tried to express the aspiration of a letter by additional dots, which overloaded the few Arabic bases with diacritical signs.

The necessity further, to provide marks for the cerebral class, compelled them, to distribute afresh the dots for the dental aspirates, so that the eye finds only with difficulty a resting-place in the confuse mass and position of diacritical marks, as $\text{ط} = \text{t}$, $\text{ظ} = \text{t}$, $\text{ث} = \text{th}$, $\text{ظ} = \text{th}$.

This attempt to adapt the Arabic characters to the sounds of a Prākṛit language is very interesting, though *the method applied has followed a wrong track and has not been extended to all the sounds of the language.* The way, in which this has been done in Hindūstānī, is far more correct, in fact, the only course, which can be taken in adapting the Arabic letters to an Indian language. The Arabic system knows no aspirates, and consequently the aspiration must be expressed by an additional ه h, if the original character of the Arabic alphabet is to be preserved in any way else a quodlibet will be made out of it, which may be designated by any name but Arabic.

It was therefore soon found, when European scholars began to pay attention to the Sindhi, that the

In the palatal class we meet with the same in consequence, the aspirate *ch* has been taken over from the old system (چ), whereas for *jh* the Hindūstānī compound چھ has been borrowed. In the other letters of this class only the dots have been differently distributed. *j* (in the old system marked ج) has been expressed by ج, and the palatal *n* by ن, which is less to the point than the old ن, which was as correct as it could be rendered.

In the cerebral class only the dots have been differently arranged as *t* = ت (old system ط), *th* = ث (old system ط), *d* = د (old system the same), *dh* = ذ (old system the same), *ḍ* = ڈ (old system ḍ) the cerebral *r*, which had not been marked at all in the old system, has been borrowed from the Hindūstānī (ر), and the cerebral *n* is marked by the antiquated method of placing a ل above it (ن), which is highly inconvenient in writing, and has therefore been justly discarded in Hindūstānī, where formerly the cerebrals used to be marked by the same letter.

In the dental class the old system has been retained unaltered.

In the labial class the base ب was retained for *ph*, with additional dots (= پ old system ب) *bh* was rendered by پ, as in the old system.

We fully allow, that the old Sindhi system of writing did not answer its purposes, quite abstracted from its deficiency but instead of emendating the old system by a different distribution of dots and inserting a few Hindūstānī letters, we consider it far more advisable, to adopt the whole Hindūstānī consonantal system, and to mark those sounds, which are peculiar to the Sindhi, by convenient dots.

The Sindhi language is restricted to the comparatively small province of Sindh we cannot therefore see any reason, why the Hindūstānī alphabet, which

I. The Sindhi consonantal system ¹⁾

	SINDHI						ARABIC LETTERS
Gutturals	ڪ, ڪھ k kh	گ, گھ g, gh	ڳ n	ھ h		ع g	ع ح ح ع ھ ' ħ x γ q
Palatals	چ, چھ c, ch	ج, جھ j jh	ڄ n	ڇ ɟ	ڙ ʒ	ج j	
Cerebrals	ٽ, ٿ t th	ڌ, ڏھ d dh	ن n	ر, رھ r rh		ڌ d	
Linguals							ط ص ڙ ڙھ t s ʒ z
Dentals	ٺ, ٺھ t, th	ڌ, ڏھ d, dh	ن n	ر, ل r, l	س s		ٺ ڌ ڙ (, Pers) z ʒ z (z)
Labials	پ, پھ p, ph	ب, بھ b bh	م m	و v		ف b	ف f

We subjoin here the common alphabetical order of the Arabic Sindhi Alphabet

1) In the Romanized transcription we have followed the Standard Alphabet, by Prof Lepsius (2^d edition).

Un- connected.	Final.	Med.	Initial.	Name	Pronun- ciation.
س	س	س	س	سین	s
ش	ش	ش	ش	شین	ʃ
ص	ص	ص	ص	صَاد	s
ض	ض	ض	ض	ضَاد	z
ط	ط	ط	ط	طَوِي	t
ظ	ظ	ظ	ظ	ظَوِي	ʒ
ع	ع	ع	ع	قَین	i
غ	غ	غ	غ	عین	ɣ
ف	ف	ف	ف	فی	f
ق	ق	ق	ق	قَاق	q
ک	ک, کھ	ک	ک	کَاق	k
گ	گ	گ	گ	کَاق	g
ج	ج	ج	ج	جَاق	g
ل	ل	ل	ل	لَاق	l
م	م	م, ڀ	م	مَیم	m
ن	ن	ن	ن	نَون	n
و	و	و	و	وَه	n
ر	ر	ر	ر	وَاد	v
ه	ه, ڙ	ه, ڙ	ه	هَی	h
ی	ی	ی	ی	یَی	y

1) The Gutturals.

The gutturals k, g are pronounced in the common manner, their aspirates, kh, gh, as all other aspirates, form, according to the Sanskrit system, one sound, and must therefore be pronounced by a strong breathing of the respective simple base. Peculiar to the Sindhi is the guttural n, which is throughout used as an independent sound (like the english ng in "sing"), and never precedes the letters of its own varga or class, in which case Anusvāra or simple n is employed (see Introduction § 5). In the Hindī alphabet it is expressed by ण, it being an original Sanskrit sound, but the Arabic system, which knows only one dental n (ن), offers great difficulties in this as in other respects. In Hindūstānī an independent guttural n is not to be met with, we have therefore been compelled to circumscribe it by the compound ण्ग ng, which comes nearest to it, following therein the track of the old Sindhi alphabet. But one difficulty still will remain, that the guttural simple n can thus not be distinguished from the guttural n preceding a letter of its own varga, as ان (انگ) anu, body, and ان (انگ), or more properly انگ (angu) a limb. In the alphabet, now in use, an attempt has been made, as has been adverted to, to obviate this difficulty (viz ण = ṇ), but we cannot agree, that the problem has been solved satisfactorily, a false base having been chosen for the guttural nasal. Practically the difficulty will be easily surmounted by any careful student, as there are only a few nouns in the language, in which simple guttural n is found.

We subjoin here an alphabetical list of all those words, in which the simple (unconnected) guttural nasal is to be found

ان m. ann, body انكارو m. anārō, Tuesday انكاري
f. anārī, a disease of the gums etc. انگريو m. anāryo,

a trip in carrying لَنکَر m. linō, time, turn (besides لِنَا f. linā, ditto) مَنک f. māṇa, a betrothed girl مَنک m. munu, a grain of mung مَنکَر m. manaru, fire مَنکَر m. muniro, a mallet (used by washermen) مَنکَر v a mananu, to ask, to beg, and its derivatives مَنکَر adj monq, having the colour of mung مَنکَر adj & adv ninuno, entirely, wholly مَنکَر m. vānanu, the egg plant, and its derivatives مَنک f. hinu, *Asafoetida* مَنکَر m. hinirō, name of a fruit of an aquatic plant.

Another letter peculiar to the Sindhi is گ, گ, g it is not found in Hindī or Hindūstānī, nor in any of the cognate dialects, and we have therefore been compelled to provide it with a mark of its own. After the precedent of the Pāṣṭo we have added a hook below the under parallel line, which marks off this letter strongly enough, without giving rise to any confusion or misconception. The pronunciation of g̐ is quite peculiar it is that of the letter g uttered with a certain stress in prolonging and somewhat strengthening the contact of the closed organ, as if one tried to double the sound in the beginning of a word, as gga. The pronunciation is so far quite in accordance with the origin of this and the other three letters, peculiar to the Sindhi, though they are now treated to all intents and purposes as simple letters e g گ̐ āgu, the front, Prāk. अग, Sansk. अग (compare Introduction § 15, b) لَگ lagō, applied, Prāk. लग, Sansk. लग (see Introduction § 14) भग bhago broken, Prāk. भग, Sansk. भग In other instances, where an original doubling of g cannot be proved etymologically, the use of this harsh g̐ must be explained by the influence of the following letters, as گوثو Gothu a village Prāk. गोथ, Sansk. गोष्ठ in this, as in similar cases, the weight of the double tth, which

which the sibilant sh (= ṣ) is provided, to point out their modern pronunciation.

The Sindhi has preserved the palatal nasal ण (ṇ) as an independent sound, which never precedes the letters of its own varga, for which purpose anusvāra (and in Hindūstānī writing simple ں) is used. The Hindūstānī being destitute of a palatal nasal, we had to provide a new character. Following the analogy of the old Sindhi alphabet we chose for it the compound ع, which comes nearest to it, for the palatal ṇ of the Sindhi is properly a compound sound, and is pronounced ny. The proper circumscription by ني would not do for this reason, that the palatal ṇ is still considered by the Sindhi as a simple sound and rendered in Sanskrit writing by ण, it ought therefore to be pointed out, as near as possible, as such, for which purpose the compound ع answers much better, than ني, which latter would give rise to many misconceptions. In the Romanised transcription it has simply been furnished with the palatal line = ṇ.

The sign chosen for it in the alphabet at present in use viz. ع, is not to the purpose, as the base is not ع, but the nasal ں, with a subsounding y.

The sibilant ش, ʃ, which we have inserted in our scheme in the palatal row, is no longer a palatal sound at all, but a pure dental sh = ṣ. The original pronunciation of ʃ is more than doubtful, now-a-days it is in no way differing from our common sh, and might therefore be as well classed under the dentals. The Arabic Persian س is always rendered in Sanskrit writing by ʃ but it is also found in pure Sindhi words, as شہ lion etc. compare, Introduction § 5.

Peculiar to the Sindhi is ج, ǰ, j. It is now treated as a simple sound, but it has in most cases, as etymology proves, sprung from a double ǰǰ (= ǰǰ), and is still pro-

Originally it is, as ḡ, a double d, as may be still proved in most cases by etymology, e g ગડ, vadō, great, Prak. વડુ, Sansk वड़, چوڊاڻو ḡḡḡḡḡ, the fourteenth, Prak. چوڊاڻو. But the Sindhi, which is very fond of hard cerebral sounds, often employs this letter ḡ, where no original doubling of the cerebral has taken place, especially at the beginning of words, where the full stress of the voice can be laid upon it, as ڊول ḡḡḡ, a kind of sedan chair, Prak. ڊول, Sansk ڊول (compare Introd. § 6 4). The simple cerebral ḍ has been thus nearly totally supplanted at the beginning of a noun by ḡ, and ḍ is only found in a few nouns, to distinguish them from others written else quite alike, as ڊڙو ḍḡḡ, obstinate, but ڊڙو ḡḡḡ, seen.

It has therefore been a great mistake of Capt. Stack, that he has not distinguished ڊ ḡ from ڊ ḍ, and marked both sounds by the same diacritical dot (= ڊ), though he has been aware of their different pronunciation. A Sindhi will never confound ڊ ḡ with ڊ ḍ they are in his mouth thoroughly distinct from each other and have been differently marked already in the old Sindhi alphabet (viz. d = ڊ, and ḍ = ڊ). We were therefore compelled in this respect to deviate from Capt. Stack's Sanskrit alphabet, retaining for the simple cerebral d the original Sanskrit letter ڊ, and marking the sound of ḍ by a line beneath ڊ (= ڊ), the dot beneath ڊ being reserved for some other sound, which we shall presently notice.

The cerebral ḡ, ڊ r, and its aspirate ڊڙ, ڊ rh have sprung from the cerebral ḍ ḡ and ڊ dh respectively (see Introduction § 7, 2), as ڊڙ guru, molasses, Sansk गुड, ڊڙ dr̥ghatā (ڊڙ) firmness, Sansk. दृढता. We have noticed already (l. c.), that by far the greatest number of words, in which r or rh is to be found, is

Peculiar to the Sindhi is the letter **ب**, **ڀ** **ڄ**, it is pronounced in the same way as **g** and **d**, being originally a double **b**, as **ٻا** **ba**, two, Sansk. **व** (= **vva** = **bba**, see Introduction § 15 *d a*) **کٻو** **kubō**, hump-backed (see Introd. § 13), **ڊابلو** **ḍabalu**, weak, Prāk. **दुवल**, Sansk. **दुर्वल**. In other nouns however an original doubling of **b** cannot be traced out, and the language seems to use **ب** **b** and **ڀ** **ḍ** quite arbitrarily, as **ٻاٻو** **bābō**, father, but, **ٻاٻو** **bābō**, father's brother, both nouns being derived from the Turkish **بابا** father.

The nasal of this class is **m**, but when preceding a letter of its own varga it is supplanted by simple **n** (or **anusvāra**), as in all the other rows, a. g. **اٺو** (**अष्ट**) **ambu**, a mango **ڪٺو** (**कुम्हार**) **kumbhāru**, a potter

§ 3

On the purely Arabic letters.

The Sindhi, as well as the Hindūstāni, has, in consequence of the forced introduction of the Islām, been considerably mixed up with Arabic elements, and though the vulgar pay no attention to the particular pronunciation of the genuine Arabic sounds, the original Arabic orthography has been generally adhered to.

Under the guttural class we find the letters **ع**, **ح**, **خ**, **غ**, **ق**, the Roman transcription of which we have conformed to the Standard alphabet, though these letters are somewhat differently pronounced in Sindhi. **ع**, which is in Arabic treated as a consonant, is generally ignored and only its accompanying vowel articulated, as **عقل** **taqul**, intelligence, is sounded **akulu**. In the midst of a word **ع** is either passed unnoticed (i. e. only the respective vowel is uttered) as **نامتا**, **namata** (properly

corresponding dentals, ط t is sounded like common t, and ص s like z, ظ ʾ and ض z likewise as z. The Hindūs on the other hand pronounce ط and ض like j, and render these letters promiscuously according to their actual pronunciation, which is frequently done by the Musalmāns likewise, especially the unlearned

The Arabic letters, which figure under the dental row, viz. س s, ʾ ʾ, and ز z (the two latter of which are also common to the Persian) are pronounced in Sindhi (and India generally) as follows س like s, ʾ and ز like z, whereas the Hindūs pronounce these two latter consonants like j and render them also accordingly by ज, which is not unfrequently done by the Moslems also

The Arabic and Persian ف f is sounded by the Muhammadans as f, but by the Hindūs as ph, and rendered in their writings by फ.

§ 4

II. The Sindhi vowel system.

We next subjoin a tabular survey of the Sindhi vowel system

1) Simple vowels

ا,	آ		إ	أ		إ	أ
अ,	आ		इ	ई		उ	ऊ
अ,	अ		i (o)	ī		u	ū
			इ	उ			
			ए	ओ			
			ē	ō			

2) Diphthongs

ई	औ
ऐ	औ
ai	au

as best he could. But as the distinction of *i* from *ō* and *ū* from *ō* is somewhat difficult for a beginner, especially a European, and for the right understanding of the language very important, we have contrived to distinguish *ō* from *i* by a perpendicular line, as کِی *kī*, some, کِی *kī*, somewhat and *ō* from *ū* by placing the sign — above, as تُوں *tū*, from-on, تُوں *tū*, thou. In prints, destined for the use of natives, these distinctions may be dispensed with as more or less superfluous, but in prints, intended for the use of Europeans I have no doubt they will prove very serviceable and clear away many a stumbling block.

In Arabic writing the short vowels *a*, *i*, *u* are not expressed in the body of the consonants, but by mere marks, placed above or beneath the consonant, after which they are to be sounded, if the consonant happen to be an aspirate, the vowel mark is placed on the accessory ه. The mark for *a* is —, and is called فَتْحَة *fathah* (in Persian زَکَر *zabar*) the mark for *i* is —, and is called کَسْرَة *kasrah* (in Persian زَیْر *zēr*, pronounced in India *zēr*), the mark for *u* is —, and is called قَمَمَة *qammah* (in Persian پِش *pīš*, pronounced in India *pīš*) a. g. فَا *fana*, فِی *fiu*, فُی *fanu*. But if a noun commence with a short vowel, *i* (*alif*) must serve as base for the these vowels, the vowels themselves being considered only as auxiliary signs for the consonants, as اَنَا *ana*, اِنِ *ini*, اُو *unu*. In Arabic initial *i* is in these cases always provided with hamzah, as اُنْ *an*, اِیْ *ai*, اُوْ *au*, but in Hindūstānī it is dispensed with, to which practice we shall also adhere in Sindhi.

The three long vowels *a*, *i*, *ū* are expressed in the body of the consonants by the letters ا, ی, و, with the addition of the respective vowel points in this case

2) The diphthongs ai and au.

The diphthongs ai and au are expressed in Arabic by a preceding fatḥah and a following quiescent ي or و, which should be provided in this case with jazm, to prevent mistakes, as اَنتَرُ aitrū, spinning wheel بَرائِغِ bairāḡī, an ascetic, اَظْهَرُ aṭḥar, impure, حَودَاقِ caudhāqī, round about. At the end of a noun no diphthong is admissible in Sindhi, compare Introduction, § 1, 2

3) The nasalized vowels or Anusvāra

We have noticed already, that the simple dental n (ن) is now used in Sindhi before the letters of any varga indiscriminately, which in Sanskrit writing is commonly expressed not by the dental न, but by the sign called Anusvāra (ँ) o. g. कङ्गल (कं॥लु) kangālu (properly kangālu) poor, گانجو (آجو) ganjo, scald headed, نندھو (نڊھو) nandhō, small, رندو (رڍو) randu, path. بامبھا (بامبھ) bāmbha, hag

But besides this full nasal the Sindhi also uses the proper Anusvāra, which only communicates to the respective vowel a nasalizing touch, very extensively, and as both, full n and the nasalizing touch, which is communicated to a vowel, are expressed in Sanskrit writing by Anusvāra, and in Hindūstānī by the dental n (ن), some confusion necessarily arises from this practice, to obviate which the following remarks should be carefully attended to

a) Anusvāra (or ण) preceding another consonant must always be pronounced as a full nasal, if the vowel of the syllable be short, as पण्डु, पण्डु pandhu, journey but if Anusvāra precede 'h in a short syllable, it is always to be pronounced as such, i. e. only a slight nasalizing touch is thereby communicated to the vowel,

word must needs end in a vowel (which however may be nasalized)

d) Anusvāra, placed between two vowels, be they short or long, always retains its proper nasalizing sound, as **آئیں** āī, and **مآئین** māīnu, to measure **آئیں** āī, I, **کآئیں** kīāī, it has been done by them (compare Introduction § 4)

The same holds good with reference to Anusvāra, following a diphthong (see Introduction § 1, 2), as **رَافِو**, **رَافِو** rāfīō, merriment (= rāfīō), **مَیٹ**, **مَیٹ** māīṭha, madder (= māīṭha)

In the Romanized transcription, which we shall add throughout this grammar, the two different sounds of Anusvāra are rendered in this way, that the sound of full n is always expressed by n, whereas the nasalizing touch, which is communicated to a vowel by Anusvāra, is marked by the sign = placed above it, as, **آئیں** = antu, but **آئیں** = āī.

We have already adverted to the great difficulties, under which the Hindūstānī labours to mark the original sound of Anusvāra, as it has only one n (and thus the dental n) at its disposal. The difficulty is already great in Hindūstānī, and still greater in Sindhi, which is so much addicted to the use of nasalized vowels. In addition to what has been stated already, we beg to turn the attention of the student, as far as the Hindūstānī characters are concerned, to the following points

Final **ن** has always the sound of Anusvāra proper (see under c) and need therefore not perplex the student, as **مَآرِہوں** mārīhū, man **زَآلِوں** zālū, women, **اِکائِں** ikāī, from this place, **اِکائِں** ikāī, from that place.

Anusvāra, separating two short or long vowels (see under d) is rendered by **ن**, and can be recognized as

a consonant denotes, that the consonant thus marked is not moved by a vowel, as **وِیَا هَژ** vel-hō, idle **مَرْد** mar-du, man **سَرِی** sar gu, heaven. In old Sindhi writings the use of jazm is hardly to be met with, as they preferred to provide such a mute letter with kasrah, the sound of which was hardly heard in pronunciation, as **مَرِی** mari du, instead of **مَرْد** mar-du, and served quite the purposes of jazm. We cannot adopt this system, as in many cases it will give rise to confusion and misconceptions.

3) The sign **تَـ** (تَـ **تَـ** tašdīd) corroboration, placed above a consonant denotes, that the letter in question is to be doubled. In the old Sindhi writings the tašdīd is hardly ever to be met with, as they were in the habit to express even an originally double letter by its simple base, e g **کَم** kamu, business, instead of **کَمَم** kammu. It is now used only in such instances, where the doubling of a consonant is rendered necessary in order to distinguish two in other respects identical words, as **أَن** una, by him, and **أَنَّ** unna, wool.

4) The sign **ـَـ** (هَمْزَة hamzah, i. e. punctuation) is used in the midst and at the end of words as a vicarious base for **ا** when two vowels, short or long, meet in a word, the second vowel must be supported by the base **ی**, furnished with hamzah, e g **پِی** piu, father **جِی** jue, the den of an animal **هِنَر** hīnra, now **حِنِی** jūa, louse **قَامِ** qu imu, standing **بِہائِر** bhaura, brothers **جِی** jī u, life **کُو** kuo, rat **گِہائِر** ghā ū, wounding **اِی** a f, a goal etc.

A final short vowel, preceded by **ā**, **ū**, **o** is usually supported by the sign hamzah alone, as **بِہاء** bha u, brother

SECTION I

THE FORMATION OF THEMES IN SINDHI.

Chapter I

The termination of Sindhi nouns.

§ 6

In the formation of themes the relative position, which the Sindhi holds to the Sanskrit Prākṛit on the one side, and to its modern sister tongues on the other side, is most clearly delineated.

The peculiarity of the Sindhī, and at the same time the great advantage, which ~~is~~ possesses over the kindred idioms consists therein, that every noun, substantive, adjective, pronoun, participle and infinitive ends in a vowel. By this vocalic termination the Sindhī has preserved a flexibility, and at the same time a sonorousness, of which the other modern vernaculars are completely destitute.

After what has been remarked on the nature of the diphthongs in Sindhī (see Introduction § 1), it may be easily gathered, that no Sindhī noun can end in a diphthong. A Sindhī noun may therefore end in a, i(e), u, ā, ī, ū, ō no noun ever ends in ē, and those, which seem to do so, are not in the Nominative, but in the inflected case. A final vowel may also be nasalized, as مارھن mārhū, man, چوٿھن cōtho, the fourth پري prī, friend, which is especially the case, if a word terminate in a long vowel, but this constitutes, after what we have said on the nature of Anu svāra, no exception to the general rule.

In the formation of themes the Sindhī has in the main followed the course pointed out by the Prākṛit, but it has created many new formations, independent and irrespective of the Prākṛit. The levelling process

a) such nouns, as end in Prakrit in o (= Sanskrit final ओ), as نار naru, a man, Prāk. थरो, Sansk. नर, घर gharu, house, Prāk. थरो (Sansk. गृह), काम, business, Prāk. कामो, Sansk. कामन्. To this class belongs also a number of adjectives (though the majority of them has retained the termination o), as तल talu, hidden آخر ajaru, imperishable اعتى acetu, careless. Most of the adjectives, borrowed from the Arabic or Persian, assume this termination, as تمام tamāmu, whole غريب yaribu, poor etc.

b) such nouns, as end originally in u, as वायु vau, wind (Sansk. वायु n मद madu, liquor, Sansk. मधु) n.

c) such nouns, as end in Sanskrit in tā (crude form tṛ), Prāk. ā (by elision of t), or which add in Prakrit the termination āro, as پيءُ puu, father, Sansk. पिता Prāk. पिअ, بھاء bhāu, brother, Sansk. भ्राता, Prāk. already भादु (in Sindhi again with elision of d) بھاء bhatāru, husband, Prāk. भत्तारो, Sansk. भर्ता (see Varar V, 31)

2) Feminine themes in u

These are, comparatively speaking few in number to this class belong such nouns, as end in Sanskrit in u, and are feminine as فلف, f lung, Sansk. वल्गु, دهن dhenu a milk-cow, Sansk. धेनु, or such, as have shortened ū to u, as ساس sasu, mother in law, Sansk. अश्व, وح vijū, lightening, Prāk. विज्जू Sansk. विद्युत्

In a few themes original ā has been shortened to u, the Sindhi following herein the levelling process no

goldsmith (Sansk. सुवर्णकार), on the other hand لَهَارُ lahāru, blacksmith (Sansk. लोहकार)

In some instances the language has made use of these two different terminations to derive words of somewhat different meanings from one and the same base, as حُورُ ḥūrō, powder, filings, and حُورُ ḥūru, adj. powdered (both from the Sansk. चूर्ण), مَٔٔ mathō, the head, and مَٔٔ māthu, the top (both from the Sansk. मथ n.)

We may however lay down some rules, by which the Sindhi seems to have been guided in retaining the original Prākṛit termination ō

1) Adjectives, derived directly from the Sanskrit-Prākṛit, have on the whole retained the ending ō, as چَنُ chanō, good (Sansk. चक्षु), مِٔٔ mithō, sweet (Sansk. मिष्ट), کِهَارُ khārō, bitter (but کِهَارُ khāru a. m. potash, both being derived from the Sansk. क्षار), رُکھُ rukhō, hard (Sansk. रुक्ख). In many nouns though both terminations are allowed as اَدھَارُ adharō or اَدھَارُ adharu, helpless, نِٔٔ nīdharō or نِٔٔ nīdharu, wretched, اَبھَارُ abharō or اَبھَارُ abharu, poor

Adjectives derived by secondary affixes from other themes generally retain the termination ō, as جَٔٔ ja tīkō, relating to a Jaṭ (جَٔٔ), وَأٔ vānīkō, belonging to a Vānyō (وَأٔ), رَٔٔ rasīlō, juicy (from رَٔٔ), کِهَٔٔ khāndīrō, patient (from کِهَٔٔ). Excepted are the affixes اَن (Prāk. अन्ति, Sansk. अन्ति), as اَن دَأٔ dayāvānu, com. passionate, اَل (अल), as اَل دَأٔ dayālu, the same as اَن دَأٔ, اَر (अर), when forming substantives, as اَر دَهَٔٔ dhanāru, herdsmen, whereas the affix اَر generally forms adjectives, as اَر گَٔٔ saghārō, strong (from اَر گَٔٔ)

the termination ū. As the Gujarātī has preserved the neuter, it forms a regular neuter ending in **ઉં** ū from masc. themes in ō, as **કુતરું** a dog (in general), but **કુતરો** a male dog. This neuter termination we consider identical with the Sindhī vocalic termination u, with the only difference, that Anusvāra, as the sign of the neuter, has been added.

In Marāṭhī, Hindī and Panjābī, final ō of the Sindhī and Gujarātī has been changed to ā. The Panjābī and Hindī (Hindustānī) have lost the neuter, but the Marāṭhī, which has preserved it, forms from the masc. termination ā a regular neuter ending in **ઠે** (थे), which is in its origin nothing else but another masc. termination with the addition of final Anusvāra, just as in Gujarātī (compare on this point: Lassen, *Institut. linguæ Prāk.* p. 420, 14) e. g. **કેલે** n. a plantain, Hindī **केला** m., **કારણે**, inf. (properly a neuter verbal noun, as in Sanskrit), Sindhī **ڪرڻ** karanu (m.), Hindī **कारण** karu (m.), Gujarātī **કારણુ** (n.), as in Marāṭhī.

In Bangālī the termination ā (= ō of the Sindhī) is only to be met with in a few nouns, as **gādhā**, ass, **ghōṛā**, horse etc. (nouns like **pitā**, **kartā**, do not come properly under this head, as they are Sansk. Nominatives); as a masc. termination of adjectives ā is unknown in Bangālī.

III. The termination ū (masc. and fem.)

Nouns ending in ū correspond generally to the Sanskrit-Prākṛit termination u, which in Prākṛit is lengthened in the Nom. Sing. to ū those nouns, which end already in Sanskrit ū, retain this termination unaltered in Sindhī. Some feminine nouns, ending in ū, shorten their final ū again to u, adding at the same time one of the feminine terminations i (e) or a e. g. **سائے** sāi, upright (Prāk. **साय**, Nom. Sing. **साय**, Sansk. **सायु**), Hindī **सायू** or **सायु** **تارو** tāru m. palate, Sansk. **तारु** n. (Hindī **तारु**) **بھو** bhū f. earth (or **بھو** bhuṃ), Sansk. **भू** **جڑ** jū f. louse (or **جڑی** jūi), Sansk. **यूक** (with oli

A few adjectives end likewise in u (or ū) as دُتَا dūtā, liberal تَالَا tāla, exhausted etc.

V The termination ā

The vocalic ending ā is shortened from the preceding fem. termination ū, just as u has been shortened from o. To this class belong in Sindhi

1) such nouns, as end in Sanskrit and Prākṛit in a, as جُ ٲ jibha, tongue, Prāk. जीहा, Sansk. जिह्वा, نُبْه nūba (besides نُبْه) daughter-in law, Sansk. नुषा, دُھ dūha (besides دُھِ), daughter, Prāk. धीदा or धीसा, سَئ sa ina, sign, Sansk. सञ्ज्ञा, مِئ mina, marrow, Sansk. मज्जा. Further a great quantity of nouns, the formation of which is peculiar to the Sindhi, and which may be derived from every verbal root. This formation corresponds exactly to the Sanskrit affix अद् (ā), which is added to the verbal root, to form fem. nouns, as Sanskrit भिदा, breaking, from भिद् etc. In Sindhi the derivation of such nouns from verbs is quite general, and the language acquires thereby a great facility to form verbal nouns, as حُكْه ḥukha, investigation, Infin. كُڊْ gūḍa, pounding, Inf. كُڊْ (root كُڊْ). The Sindhi always falls back on the Prākṛit, especially in such nouns, as differ already from the Sanskrit, by dropping either a final consonant in Prakṛit or affixing a new vocalic ending, as آسِيس usīsa, blessing, Prāk. आसिस, Sansk. आशिस.

2) The feminines of such adjectives as end in the masc. in u, as كُبه kubha, fem. of كُبه kubhu, unfortunate سَجان sujāna, fem. of سَجان, well knowing

Only a very small number of adjectives ends originally in ā, which remain unchanged in gender, num-

earth, Sindhī زَمِينِ zamīna Hindūst. مِلک (f) property, Sindhī مِلک milka. In a few nouns the gender has been changed, as Hindūst. کِتَاب kitāb (fem.), Sindhī کِتَاب kitābu, masc.

VI. The termination I. (masc. et fem.)

Themes in I are in Sindhī of both genders they are either masculine or feminine.

1) Masc. themes ending in I.

The termination I in masc. nouns corresponds

a) To the Sansk. affix I (= in), as دھرمی dharṁī, religious (Sansk. धर्मिन्), Nom. Sing धर्मी, سَرامی svamī, lord (Sansk. स्वामिन्), هَاثی hāthī, elephant (Sansk. हस्तिन्)

b) To the Sansk. affix ika (इक = क), by eliding k and lengthening i to I, a. g. هَارِ harī, a peasant, Sansk. हारिक), اَوْتِهی ōthī, a camel-rider (from اَته camel) تَهکَرِی thēkārī, a seller of earthen ware (from کَر' earthen ware)

c) To the Sansk. adjectival affix य y, by changing य to I, as پَرِ prī, friend, Sansk. मित्र, اَبْهَاجِ abhāgi, unfortunate, Sansk. अभाग

d) To the Sansk. affix ईय Iya, by eliding य, as هِنْدِی Hindī, Indian سِنْدِی Sindhī, relating to Sindh. With this class coincide all the Persian and Arabic adjectives, formed by the so called ياءِ زَیْ or y of relation, as فَارِسی fārī, Persian قَرَبِ arabī, Arabic زَخمِ zaxmī, wounded.

e) To Sanskrit masc. crudes, ending in i, wh

from masculine themes. In Sindhi this termination is used to derive feminines from masc. bases ending in *ō* and *u*, as *بهالی* *bhalī*, fem. good, from the masc. base *بهالو* *bhalō*, *گولی* *gōlī*, a slave-girl, from *گولو* *golo* a slave, *ہالہ* *hālā*, the daughter or wife of a *ہالہن* or Brāhman.

c) The fem. termination *ī* is frequently applied to express littleness, smallness, neatness, as *کاپی* *kaṭī*, a small knife, from *کاتو* *kātu*, a large knife, *ماتی* *māṭī*, a small jar, from *ماتو* *mātō*, a large jar etc.

d) The fem. affix *ī*, which corresponds to the Sansk. abstract affix *ī*, derives abstract nouns from adjectives and substantives, as *چوری* *čōrī*, theft, from *چور* *čoru*, a thief, *بهالی* *bhalī*, goodness, from *بهالو* *bhalō*, good, *دوستی* *dōstī*, friendship, from *دوست* *dōstu*, friend.

VII. The termination *ī* (ē) fem. (m)

The ending *ī*, which, with a few exceptions, denotes fem. nouns, corresponds to the Sanskrit Prākṛit termination *ī* in others again it has been shortened from *ī*, in the same way, as final *a* from *ā* e. g. *بدھ* *budhe*, intelligence, Sansk. *बुद्धि*, *मत* *mato*, opinion, Sansk. *मति*, *نار* *nāro*, woman, Sansk. *नारी*

The termination *ī* (o) is generally used to derive feminines from adjectives and substantives ending in *u* as *اعثو* *ačēto*, thoughtless, masc. *سدھر* *sa dharo*, stout, masc. *گدھر* *gaḍharo*, a jenny-ass, from *گدھ* *gaḍha* a jack-ass, *پریو* *parīto*, a washerwoman from *پربو* *parbo* a washerman.

In some few nouns the original gender has been changed, as *آگی* *āgī*, fire (fem.), Prāk. *अग्नि* (m),

Chapter II.

Primary themes.

§ 7

With reference to the formation of themes the Sindhi conforms on the whole to the system of the Prākṛit, inasmuch as Prākṛit themes are directly received into the Sindhi with such modifications, as are peculiar to the Sindhi but besides this the Sindhi has set up new formations of themes, whereby the inherited stock of vocables, be they of Ārian or non Ārian origin, is peculiarly remodelled. As regards the themes taken directly from the Prākṛit we must refer to the Sindhi system of sounds in our Introduction, which alone can give the necessary clue as to the origin or derivation of a theme from the Prākṛit in the following we shall only treat of those themes, which have been formed either by modifying the old inherited stock, or by new rules altogether, irrespective of the Prākṛit. Nouns of Arabic or Persian origin we shall exclude from our present investigation, as they have nothing in common with the genuine Sindhi forms, but are intruders, without which the Sindhi may well exist they partake so far of the general laws of the formation of themes, that a vocalic termination is affixed to them, according to their respective gender, to render them susceptible of inflexion.

We shall divide the Sindhi formation of themes after the precedent of the Sanskrit into two classes, viz that of primary and secondary themes, that is, such themes, as are directly derived from verbal roots, and such as are derived from primary nouns, by means of affixes.

or without prolonging the root-vowel the same is the case in Sindhi, where the root-vowel either remains unchanged, or is prolonged E. g

مَرُ marku, boast, Inf. مَرَكُن to boast.

لَاهُ lahu, descent, Inf. لَهَن to descent.

بهر bhōru, crumb, Inf. بَهَرَن to crumble.

پهر phēru, turn, Inf. پَهَرَن to turn (v n)

d) Themes in ō are identical with those in u, both terminations interchanging very frequently (see § 6, I. II.)

گهاتو ghato, deficiency, Inf. گهَتَن to decrease

حَارَهو ħārḥō, increase, Inf. حَارَهَن to rise.

جَہَگَرَو jhagīrō, quarrel, Inf. جَہَگَرَن to quarrel

دِکھارَو dēkharō, showing, Inf. دِکھَارَن to show

The masc. termination o is occasionally exchanged for the fem termination i, with some slight alteration of meaning, as

حَارَهی ħārḥi, ascent, Inf. حَارَهَن to ascend

دِکھَارِی dēkḥārī, showing

2) Themes in anu, anō, anī, ano.

a) Themes in anu coincide in Sindhi with the form of the Infinitive, which, according to the testimony of the old Prākṛit grammarians, has already been the case in the Apabhraṃsha dialect, the Infinitive of which terminated in अण् (compare Lassen, Institut ling Prāk. p 469, 5)

The old Sanskrit Infinitive in तुम् (the Latin supinum) has been lost in the modern vernaculars (the Gujarātī Infinitive, which ends in तु , is properly a neuter Gerundive, and the Bangālī infinitive, which ends in ते , is a past participle, used as a verbal noun) and

c) More frequently than the termination anō, the feminine ending anī is used in Sindhi, serving at the same time to express smallness, neatness etc. of a state or action

چَوَلی čavanī, saying, Inf حَوُ to say

ہالِی halanī, going, gait (comely), Inf هَل to go

بھَرِی bharanī, embroidery, Inf بھَر to fill

وَدھِی vadhanī, carpentering, Inf وَدھ to cut.

Occasionally the termination anī is shortened to ani (anē), as

گھَن گēhane, swallowing (besides گِھَنی), Inf گھَن to swallow

The affix anī (or inī) joined to roots of causal verbs, signifies expense for, wages for, as

کھَنائی kханanī, expense for carrying or lifting up (porterage), Inf. کھَنای to cause to carry

چارائی čārānī, expense for grazing cattle, Inf چَار to cause to graze.

دھُارائی dhuārānī, expense for washing, Inf دھُار to cause to wash.

3) Themes in ti.

This affix corresponds to the Sansk. affix ति, by which abstract nouns are derived from verbal roots, besides those, which are taken over directly from the Sanskrit. The junction vowel in Sindhi is ā, as

کھَپ khapate, expense, Inf کھَپ to spend.

وَن vanate, pleasure, Inf وَن to please (act.).

آو جَآو āvate jāvate, income, expense (literally coming, going) as Infinitives they are not used in Sindhi, but in Hindi.

which in Sanskrit forms nouns of agency, but in Sindhi also abstract nouns, as

دَارِکُو darikō, quarrelling, Inf. دَارَکُ to quarrel.

پِٹِکُو pitikō, beating the forehead, Inf. پِٹَکُ to strike one's head in grief.

§ 9

II. Formation of appellatives and attributives.

7) Themes in ō

This affix corresponds to the Sansk. affix *ञि* (final *क्* being commonly elided in Sindhi), and forms attributives from verbal roots, which imply habitual action or possession. The root-vowel, if it be short, must be prolonged, as in Sanskrit e. g.

وَادھو vādhō, carpenter, Inf. وَدھَسُ to cut.

چِرُو čirō, sawyer, Inf. چِرَنُ to split.

ڏبو ڏبو ڏبو, diver, Inf. ڏبَنُ to dive.

گھرو ghōrō, seeker, Inf. گھَرَنُ to seek.

In some few instances the full Sansk. affix has been preserved, as

گائڪ گائڪ singer, Inf. گائِنُ to sing

8) Themes in ū

This affix corresponds to the Sansk. affix *ञ* (final *क्* being elided in Sindhi and *u* lengthened) and forms verbal adjectives or attributives, implying a habitual or characteristical action or state. The root-vowel, if short, is commonly prolonged before the accession of this affix as

وَادھو vādhū, increasing, Inf. وَدھُ to increase.

تارو tārū, a swimmer, Inf. تَرَنُ to swim.

وَرھو vērḥū, a quarrelsome person, Inf. وَرھَنُ to quarrel.

جڏ ٿڻڌو (irreg), Imper ٿيڻي, Inf ٿيڻ to become

Note We advert to the fact, that all the other dialects have dropped the nasal in the Prak affix अण्; the Panjābī has preserved it in a few forms, as hundā, being, jāndā, going, but in the regular present participle the affix is always dā, with change of the tenuis into the media, just as in Sindhī. In Gu Jarātī the present participle ends in tō, as: લેಖતો lekhtō, writing in Hindī (Hindūst.) in tā, as: लिखता, hutā, being etc. Hindūī tu, as: लिखतु likh tu, writing. The Marāṭhī has formed two present participial affixes from the Sanskrit affix अण्; one in tā, corresponding to the Hindī form, as: लिहित, writing, with which affix the terminations of the substantive verb असि coalesce into the forms tō, tōs etc. the other in at or it. The Bangālī has discontinued the use of the present participle (with the exception of a few Sanskrit participles ending in at) and only employs the same in conjunction with the substantive verb āchī, as dekhtechī, I am seeing; but dekhtō is by no means to be confounded with the Infinitive, as it is commonly represented in Bangālī grammars, it is the Locative form of dekhit, and signifies literally: I am in seeing (the Locative of the present participle is similarly used in Sindhī and Hindī)

11) Themes in āru, arū, āro

These affixes correspond to the Sansk affix अण्, and form in Sindhī verbal nouns, which imply a habitual action or occupation their number is not very considerable as

گھوڙارو ghōrārō, } a pedlar, Inf ڪهڙڻ to seek.
گھوڙارو ghōrārū, }

پوڄارو pūjāro, a worshipper, Inf پوڄڻ to worship

ڀنڀارو pīnārō, a cotton carder, Inf ڀنڀڻ to card
cotton

ڀنڀارو pēnaru, a beggar, Inf ڀنڀڻ to beg

Sanskrit affix **अनीय**, by which the futuro passive participle is formed in Sanskrit. Thus in Sindhi a Gerundive may be derived from every transitive verb by means of this affix, as

मारि *marinō*, one who is to be beaten, Inf. **मारि** to beat.

दिअ *dianō*, what is to be given, Inf. **दिअ** to give.

धुअ *dhuanō*, what is to be washed, Inf. **धुअ** to wash.

रथअ *rathanō*, what is to be taken, Inf. **रथअ** to take.

In the same way a Gerundive is derived from causal verbs, as

वारि *varānō*, what ought to be returned, Inf. **वारि** to return (act)

धुअरि *dhuārinō*, what ought to be caused to wash, Inf. **धुअरि** to cause to wash.

Note In Hindi and Hindustānī the Gerundive coincides with the Infinitive, with this difference, that the Gerundive is properly a masc. substantive, and therefore only a Gerund; very rarely the Infinitive is employed as a Gerundive proper (i. e. futuro passive participle), agreeing with its governing noun in gender, as in Sindhi. The Panjābī on the other hand quite agrees with the Sindhi in this respect, using the Infinitive as a regular Gerundive, agreeing with the governing noun in gender, number and case, like an adjective. The Marāṭhī forms the Gerundive by the affix **आवा** (**आवी**, **आवे**), which corresponds to the Sansk. affix **त्वा**, Prāk. **तव**, in Marāṭhī **त** has been elided and in its place 'a' lengthened, as: **चलवा** *śalondus*, **मोडवा** *dirumpendus*. In a similar way the Gerundive is formed in Gujarātī by the affix **आवो** (= **तव**) as: **लेखवो** *scribendus*. In Bangālī occurs no proper formation of a Gerundive, but the Infinitive (in distinction from the verbal noun) is generally employed to express the idea of a Gerund, like in Hindi, as: *amāka jātā hai*, *mihī eundam est*; but many original Gerundive forms are borrowed directly from the Sanskrit, as *kar tavya* etc., the affix *anīya* is also in use.

also occasionally to be met with, is only a variation of to (i having been lengthened to ī), as

سَوَاتِ sāvato, straightness, from سَوَ sāo, straight.

غَاتِي ghatī, deficiency, from غَات ghato, deficient.

Note The affix *ti* is also used in Hindūstānī, as كَمِي deficiency, from كَم

5) Themes in āno or āino. (f.)

These affixes form a numerous class of abstract nouns from adjectives implying colour or some other inherent quality. They correspond to the Sanskrit affix ङ्ङि , which forms abstract masc. nouns. In Prākṛit the termination ङ्ङि may already be lengthened to ङ्ङाय (cf. Var V, 47), in Sindhi म (m) has been elided, which is rather uncommon, and a feminine termination substituted for the masculine, the *i* of *iman* has been dropped = āno, whereas in the form āino *i* has been inserted after ā, to render the *a* more prominent. E. g.

أَحْيَانُ ačhāno, whiteness, from أبيض ačhō, white.

وَعِكَارٍ včkarāno, breadth, from وِعَارٍ včkarō, broad

وَدَائٍ vadāno, greatness, from وَدٍ vado, great.

The affix āno (āino) is very often exchanged for the affix āi (see 2), and with many nouns both affixes are promiscuously used, as كَارَان or كَارَائِي blackness

Note In Hindī and Hindūstānī the affix *ma* (= ङ्ङि) is rarely used, and no longer as a masculine; e. g. : गरिमā, f, importance. In Gujurātī the affix *āp* is used (as neuter) e. g. : اُچھائی depth, from اُچھ deep; the Marāṭhī and Bangālī have preserved the original Sansk. termination *mā* (as masc.). In Panjābī, as in Gujurātī, the form *āp* (m.) is used, as: उँचाप, m, height, from उँचा, high

6) Themes in pō, pā, pāi, pī panu, panō tanu ātu.

These affixes form a very numerous class of abstract nouns from substantives and adjectives. We can see in

a) final u

پندیتانو panditapano, m. The duty of a pandit,
from پندیت

چوکرآت chōkiratu, m. The time of youth
from چوکر

وٲٲٲ vathupa f. assistance
from وٲٲٲ, fem. laying hold of

b) final o

نندھپا nandhapā, f	} Time of youth from نندھپا nandho, small
نندھپان nandhapānu, m	
نندھپو nandhēpo, m	

c) final i

واٲٲ vāluṣa, f	} The duty of a واٲٲ m. or watchman.
واٲٲو vāluṣo, m	

کندھپا kāndhapā, f	} The office of a کندھپا kāndhī, one who gives a shoulder in carrying a corpse
کندھپان kāndhapānu, m	

مکھٲٲ mukhitānu, the duty of a مکھٲٲ mukhī or
headsmān

d) final ū

مانھپو mānhupo,	} humanity, from مانھپو mānhu man
مانھپانو mānhuapano,	

مروٲٲٲ murūpano, bestiality, from مروٲٲ muru, wild beast.

e) final a

رانپان rānāpanu, widowhood, from ران rāna, a widow

زالپان zālāpanu, womanhood, from زال zāl, a woman.

§ 10

II. Formation of appellatives, attributives and possessives.

9) Themes in L.

This affix, which in Sindhi and the kindred idioms is so frequently employed, has sprung from three different sources

a) The affix *l*, corresponding to the Sanskrit affix *इक*.

This affix forms attributives and appellatives of various significations, the root-vowel is generally lengthened before the addition of this affix, i. e. 'a' becomes ā, 'i' ē, 'u' ō, e. g.

اوثي *ōthī*, a camel rider, from *اُتھ* *uthu*, camel.

باکري *bākri*, a seller of vegetables, from *باکر* *bakaru*, vegetables.

ٻڪري *ṭhēkri*, a seller of earthen-ware, from *ٻڪر* *ṭhēkaru*, earthen ware.

b) The affix *l*, corresponding to the Sansk affix

इय, इय.

This affix denotes in all the modern vernaculars descent or relationship. Before its addition to a noun a final short vowel is dropped, long *ū* is shortened to *u*, and *ō* is changed to *ā*. In some instances final short *u* (shortened from *ō*) is changed to *ā* (= *ō*) and thus preserved, e. g.

سندھي *sindhī*, of Sindh, from *سندھ* *f. sindhu*, the country of Sindh.

ھندي *hindū*, relating to a Hindū, from *ھندو* *hindū*, a Hindū.

لاڙي *lārī*,
لاڙاسي *lārāsī*, } of Lār, from *لاڙ* *m. laru*, Lower Sindh.

in some nouns the first vowel is lengthened at the same time a. g

هَانُو hanū, injurious, from هَانِ hañi, injury

وَرُو verū, revengeful, from وَرِ veru, enmity

جَهَاطِرُو çhāpirū, a mountaineer, from جَهَاطِرَ çhaparu, a range of hills.

بَاكُورُو bakurū, a man of Bakhar, from بَاكُ bakharu, a town of upper Sindh.

12) Themes in āū.

The affix āū is identical with the preceding, the only difference being that the final vowel of the theme is lengthened before the affix ū (fin. u = a = u)

دَهَرْمَآو dharmāū, religious, from دَهَرْمُ dharmu, religion

سَرْمَآو śarmāū, bashful, from, سَرْمَ sarmu, shame, modesty

13) Themes in ao

The affix āō is already so much corrupted, that its origin is scarcely recognisable it corresponds to the Sanskrit affix मय, which forms adjectives, denoting "made of, consisting of" The labial m has been elided in this affix as well as in the abstract affix झङ्, and a has been lengthened in compensation thereof The semi vowel y has likewise disappeared, āō = āyo the final Anusvāra is altogether euphonic and more or less optional a. g

هَآدِرَآو haidrāo, made of هَآدِرَ haidra, turmeric

جَامْبَهَآو jāmbhāo, made of جَامْبَهو jāmbho a kind of oil-seed

لَوَهَآو lōhāo, made of لَوَه lohū, iron

14) Themes in ō

This affix corresponds to the Sansk affix झ it

Some of these formations, with the affix *ulu* or *ulō*, are used in a substantive sense, their original possessive signification being more or less lost, as

گھاریالو gharyālu, } a Gong, literally containing or
گھاریالو gharyālo, } expressing the hour (گھری)
دِئالو dīālu, candlestick literally having a light (دِئو).

جھڑالو jhurālō, cloudiness, literally containing clouds
(جھڑ)

16) Themes in *iro* and *ilō*, or *ērō* and *elo*

These affixes correspond to the Sansk. ईर and ईल and form attributives, signifying habit, quality or intensity, *ēro* and *ēlo* have sprung from the Prākṛit affix *illa* (Var IV, 25) o g

کھاندیرو khāndhīro, patient, from کھاندھے khāndhe, patience.

ہاٹھیلو hathīlo, obstinate, from ہاٹھو hathu, obstinacy

چھائیرو chhavērō, } shadowy, from چھائو chhāva, shade.
چھائیرو chhāvēlō, }

تھریلو tharēlō, of the Thar, having the custom of the Thar or desert.

چمیلو čamēlō, leathern, from چم čamu, leather

17) Themes in *iru*

This affix corresponds to the Sansk. affix र् (with the union-vowel *i*) and forms attributives and appellatives as well as possessive nouns, a final vowel, short or long, is always dropped before the addition of this affix, a g

سندھیرو sandhīru, a house breaker, from سندھے sandhe, a hole in a wall.

20) Themes in āitō

This affix is identical with the preceding in derivation and signification, the only difference being that final ō, u and a are changed before it to ā, as

وَارَاتُو vārātō, adj., at the right time, from وَارَ vārō, time.

سَجَّاهَتُو sajhātō, adj., opportune, from سَجَّه sajhu, opportunity

وَاتَاتُو vātātō, having a road, from وَاث vāta, a road

21) Themes in ru and lu.

a) The affix ru corresponds to the Sansk. diminutive affix र, and is affixed to adjectives and participles present, with some slight variation of the original meaning when added to adjectives the root vowel is now and then lengthened. Final 'u' and ō are changed to a before the addition of this affix, i remains unaltered.

كَهَابَرُو khābaru, left-handed, from كَهَابُو khābō, left.

سَاجَرُو sājaru, right-handed, from سَاجُو sājō, right.

كَهَسَرُو khasaru, sterile, from كَهَسُو khasu, not fully developed.

كَأَچَهِو kāčhiro, of the province of Kāch, from كَچَهِي kāchhi, a Kāchhi.

لِکْهَندَرُو likhandaru, a writer, from لِکْهَندُو part. pres. writing

b) The affix lu is identical with the affix ru (r [r] = l) and turns preterite participles into simple adjectives it is seldom found with adjectives, the signification of which it does not change materially

وَالُو vialu, lost, from وَاو vāo, gone, lost.

دِثَالُو dithalu, seen, from دِثَهِو dithō, seen.

24) Themes in iko

This affix corresponds to the Sansk. affix **क्** (in Sindhi with the addition of the union vowel *i*) and forms adjectives, denoting relation, quality etc. A final vowel, short or long, is dropped before this affix final *ū* alone is shortened to *u* and takes the union-vowel *a* instead of *i*, e. g

وڀارِڪو vāpāriko, mercantile, from وڀارُ vāpāru, trade.

وانِڪو vānikō, relating to a وانو vanyō or shopkeeper

هارِڪو hārikō, relating to a هاري hārī or peasant.

مروڪو miruako, brutal, from مرو mirū, a wild beast.

25) Themes in ičō or ečō

These affixes have sprung from the Sansk. affix **इक्**, and form adjectives denoting descent or origin. In Sindhi *i* has been lengthened to *ī* or even to *ē*, and the guttural *k* has been exchanged for the palatal *č*. The final vowel, short or long, is always cast off before these affixes e. g

گوٺڇڻو gōthēčō, of the same village, from گوٺه gōthu, village.

پارڇڻو pārēčō, of the same quarter, from پارو pārō, quarter

پارڇڻو pārēčō, of the opposite side, from پار adv., opposite.

ڀرڇڻو vērhīčō, of the jungle, from ڀرhe vērhe, jungle.

26) Themes in ōkō

This affix, which is added only to nouns or adverbs, denoting time, is identical with the affix **क्**, the union vowel *ō* is peculiar and not to be met with elsewhere, every final vowel, short or long, is dropped before it e. g

In a few nouns a short root vowel is lengthened, as

حاندراڻو candrāno,	} moonlight, from حَمْدُرُ candru, moon.
حاندراڻُ candrānu,	
چاندڙڻو candrinō,	

28) Themes in ūnō (ūniko)

a) This affix is identical with the preceding, but the union vowel has been exchanged for ū in signification there is no difference o. g

سَٺُڻو sēṭhūnō, of a Seth, from سَٺُڻ sēṭho, a wholesale merchant.

وَاٺُڻو vātūnō, oral, from وَاٺُ vātu, mouth.

اڱُڻو aḡūnō, preceding, from اڱُ aḡu, front.

ڪاڻهڻو kālūnō, of yester (— day or night), from ڪاڻه kālha, yesterday

To the affix ūnō the affix kō (ikō) may be super added, without altering the signification in any way, as

اڱُڻيڪو aḡūnikō, the same as اڱُڻو aḡūno

b) There is another affix ūno, which is joined to numerals, identical in form with the preceding, but of different origin. It is derived from the Sansk. noun गुण (quality), with elision of g in Sindhi and prolongation of ū. In Panjābī both forms, gunā and unā, are in use, so that there cannot remain any doubt about its derivation¹⁾ It forms adjectives from numerals, signifying having such a quality, or manifold, as

هڪڻو hēkūnō, single (having a single quality), from هڪ hēku, one.

پنڇڻو paṅjūnō, quintuple, from پنڇ paṅja, five.

سَوڻو saūnō, hundredfold, from سَو saū, hundred.

1) Compare also the Persian گانه, as: دُو گانه twofold etc.

forms adjectives, denoting "to be full of", to be provided with", as union-vowel ā has been inserted, as

واریاسر vāryāsō, sandy, from واری vārī, sand

مواؤس mavāsu, full of pride, from مَو mau, pride.

33) Themes in hāru or hārō

This affix is in Sindhi and in the cognate dialects added to verbal nouns (i. e. the Infinitive), it forms a kind of participle, which is commonly used as a substantive noun. In Marāṭhī it forms the participle future, as it implies at the same time the notion of some future act or state in Sindhi too it is now and then used in a future sense. It is to be noted though, that the Marāṭhī affix is not थल, as commonly shown in Marāṭhī grammars, but थल, a like mistake is generally to be met with in Gujarāṭī grammars, where it is stated to be नार. In Marāṭhī and Gujarāṭī the form of the affix is clearly enough थल, corresponding to the Sansk. adjective थल, making, doing, with elision of क. In Sindhi, Hindi and Panjābī it is hār, which form is to be explained in this way, that initial क has been originally aspirated by the following र (which is very frequently the case in Sindhi), and then elided, leaving h (see Introd. § 8). In Sindhi the form hāru, hārō, is only added to the Infinitive, in other themes the original form kāru has been retained unaltered, a. g.

سِرَجَانَهَارُ sirjanahāru, the creator, Inf. سِرَجَن to create.

لِکھَانَهَارُ likhanahāru, a writer, or one, who is about to write, Inf. لِکھَن to write.

34) Themes in kāru, karu

The original adjective form kāru (in Sindhi also shortened karu) is also (but rarely) in use it forms adjectives and attributives from substantives as union vowel ā is inserted

87) Themes in yō

The affix yō, corresponding to the Sansk affix य, forms adjectives from substantives, as

بہاگرو bhāgyō, fortunate, from بھاگ bhāgu, fortune
luck.

وکیو vikevikhyō, a grumbling person, from وکیو
vikevike, grumbling

جیو joyo, effeminate, from جو (جو) Joe, wife.

Chapter IV

Formation of Diminutives

§ 11

The Sindhi evinces a great facility in forming different kinds of Diminutives it surpasses in this respect all the kindred dialects, being able to derive diminutives from any substantive, adjective or even participle.

The one method, to express the idea of a diminutive, is, to substitute the feminine termination for the masculine, the feminine expressing generally smallness, littleness, nicety, as کات katu, m a large knife, کاتی kātī, fem. a small knife (cf. § 5, VI, 2, c)

An old diminutive formation has been preserved in a few struggling words, ending in otu (otro) or otu (oto) the same formation is still current in the Paṣṭo (otai, ūtai), where diminutives are regularly derived by means of this affix. The origin of this diminutive affix is rather uncertain e. g. Sindhi

بھوٹی buhotī, a small fire, from بھاہ bāhe, fire
جَامُوتَرُ jāmotru, the headman of a village (literally a

undergo the following changes before the addition of the affix *rō* (*rī*)

- 1) Final *u* (m.) is changed to *a'* or *'i*, with the exception of fem. nouns ending in *'u*, which remain unaltered.
- 2) In the same way final *o* is changed to *'a* or *'i*
- 3) Final *'a* remains unaltered.
- 4) Final *i* remains unaltered or passes (for euphony's sake) into *a'*
- 5) Final *i* and *ū* are shortened with a subsounding *a'* (as union vowel)

Final 'u

پندھَرَو pandharō, a short journey, from پندھ pandhu, journey

هاتَرِي hatarī, a small shop, from هَت hatu, shop

جندُرَو jundurō, short life, from جِنْدُ jindu, life, fem

وَجَرِي vjuri, a small flash of lightening, from وَج vju, fem., lightening

Final ō

هِنَرَو hīarō heart (endearing), from هِنُو hīō, heart.

بھولَرَو bhōlārō, a small monkey, from بھولو bholō, monkey

تھورَرَو thōrrō, } very little, from تھورُ thorō, little.
 تھورَرِنَرَو thōrēnārō, } extremely little.

Final a

دھنَرِي dharī, a little daughter, from دھنِ dhin, daughter

Final i

اکھَرِي akharī, a small eye, from اکھ akhe, eye.

گالھَرِي galharī, a short word, from گالھ gālhe, word.

Prefix a آ aċetu, thoughtless, thence.

آچیتائی aċētāi, }
 آچیتائی aċētāi, } thoughtlessness.

Prefix ana آنا anathuano, impossible.

آناپوڇو anapuċhō, unasked.
 آناوېساڅو anavēsāho, unbelieving
 آناوېساڅي anavēsāhi, s. f., unbelief

Prefix nū ناکارو nākārō, useless.

ناچنکو naċanō, unwell.
 ناچنائی nāċanāi, illnesa.

Prefix nū ناٿو nathuano, impossible.

ناٿوانی nathuanī, impossibility
 ناکھاڻو nakhaṭū, profitless.

Prefix ma ماڇھڻو maċhadū, not giving up

ماکھاڻو makhaṭū, profitless.

Prefix nir and ni نیردائی nir-daī, unfeeling, Sansk. निर्दय.

نیراس nir āsu, hopeless, Sansk. निरास

نیدھنکو ni-dhanikō, masterless (دهلی)

نیرو ni putrō, sonless (پیر)

2) Nouns compounded with the privative particles
 rō, without, and bō, without.

The privative particle rō, which is also used as a
 preposition, and as such always requires the For-
 mative (oblique case), is derived from the Sanskrit pre-

سَبَوَجھو sabōjho, intelligent.

سَپُٲرُو saputrō, having a son

II. Nouns compounded with a substantive, adjective or numeral.

The Sindhī generally follows in the formation of its compound nouns the rules of the Sanskrit, though the compounds cannot be formed in Sindhī in the same unlimited number, as in Sanskrit, the want of case-inflections offering an essential obstacle. No compound can be formed from more than two nouns, a noun compounded of three words is a linguistic impossibility in Sindhī, as in such a compound all idea of coordination or subordination would be completely lost. We shall consider the compounds current in Sindhī under the received Sanskrit appellations.

- 1) So-called Tatpuruṣa compounds, or conjunction of two nouns, of which the former stands in a case-relation with the latter

These compounds are rarely used in common conversation, but more extensively in poetical compositions. The former of the two nouns, which is dependent on the latter, must consequently be placed in the Formative, to express thereby its grammatical dependency. In reference to the method of writing these compounds there is no fixed rule: some of them, in which the idea of unity prevails so much, that they are considered as one word, are joined in writing accordingly, others again, in which the conjunction is more loose, are written separately, e. g.

اُتارِ وَاو utara vāu, north wind.

گھارِ دھانی ghara-dhanī, master of the house.

مَٲھِ کھانُو mathē-khāu, torturer, literally eating one's head

ٻُڄڻ vathu puja, f, hurry, literally taking (ٻُڄڻ)
arriving (ٻُڄڻ)

ڏاڏو ٻھڻ ڏاڏو ٻھڻ ڏاڏو ٻھڻ ڏاڏو ٻھڻ ڏاڏو ٻھڻ
ḍanō bhalō, very good, very well.

ماتا ساتا mata sata, exchange (ماتا and ساتا, both sig-
nifying exchange).

ڳاڙو ڳاڙو ڳاڙو ڳاڙو ڳاڙو ڳاڙو ڳاڙو ڳاڙو ڳاڙو ڳاڙو
ghaṭe vadhe, less or more.

جھڙو جھڙو جھڙو جھڙو جھڙو جھڙو جھڙو جھڙو جھڙو جھڙو
jhuru phuru, rainy weather (جھڙو cloudiness,
جھڙو drop).

آڃ آڃ آڃ آڃ آڃ آڃ آڃ آڃ آڃ آڃ آڃ آڃ آڃ آڃ آڃ آڃ آڃ آڃ
aju subāṇ, in a day or two literally to-
day, to-morrow

ٻاڪا ٻاڪا ٻاڪا ٻاڪا ٻاڪا ٻاڪا ٻاڪا ٻاڪا ٻاڪا ٻاڪا ٻاڪا ٻاڪا ٻاڪا ٻاڪا ٻاڪا ٻاڪا
baka ṣaka, prattle ٻاڪا talking, chatting,
ٻاڪا being a meaningless alliteration.

But more frequently than by aggregation the Sin-
dhi joins two nouns by inserting the Persian copula *ō*
(frequently nasalized = o), the final vowel of the pre-
ceding noun is dropped before it and both words are
joined into one and written accordingly in some in-
stances though the final vowel of the preceding noun
keeps its place before *ō*. These compounds are *Dvandvas*
in a grammatical sense, only the latter noun being
subject to the laws of inflexion.

راتو ڏينھن rātoḍīhu, night and day

ھندو ھندو ھندو ھندو ھندو ھندو ھندو ھندو ھندو ھندو ھندو ھندو ھندو ھندو ھندو ھندو ھندو ھندو
handhohandhu, every place.

راتو راتو راتو راتو راتو راتو راتو راتو راتو راتو راتو راتو راتو راتو راتو راتو راتو راتو
rāto-ō-rāto, every night night by night.

پارو
parōpare, kind by kind = every kind.

The conjunction may also be effected by the Per-
sian copulative particle *ā*, in the same way as by *ō*
thus *ā* too is very frequently nasalized in Sindhi = *ā*
the final vowel of the preceding word always disappears
before *ā* or *ā* as

بَیْطَری bipaharī, midday, compounded of بَیْ two
and تَقَرِی, a watch of three hours.

بَیْطَر bihāre, a pair of water wheels.

حَومَاسُ caumasō, a space of four months = the rainy
season.

حَوَالُو čauvato, a place, where four roads meet, li-
terally having four roads.

پَنجاسَنَی panjasnānī, washing of the five parts of the
body (= head, two hands, two feet).

بَارَهَمَاسِ barahmāsi, a year = a twelvemonth.

5) The so-called Bahuvrīhis, or relative com-
pounds.

This class of compounds, denoting possession or
relation, which again comprises all the four preceding
classes, by changing them into adjectives, is still very
numerous in Sindhi, for either original Bahuvrīhi com-
pounds are borrowed directly from the Sanskrit, or now
compounds are formed according to the same principles,
which are laid down in Sanskrit. The final noun re-
ceives generally the adjectival affix *ō* (see § 10, 14),
in such compounds, as are taken directly from the Per-
sian, the final noun may remain unchanged, its relative
signification having been fixed already in Persian

a) Bahuvrīhi formations from Tatpuruṣa
compounds.

رَتَوَرَنُو rata varanō, having the colour of blood.

مَٹھ مَٹھ matha muhō, haughty from مَٹھ top, and مَٹھ
(= مَٹھ) mouth.

پَٹارِٹھی petārthī, glutton from پَٹ پَٹ pātu, belly, and

اَرِٹھی arthī, having an object, having the belly for
one's object.

terminations admit of no exceptions, others are common to both masculine and feminine nouns.

The termination *o* is masculine without any exception, the termination *ā* is feminine without any exception, all the other terminations contain more or less exceptions.

1) The termination *u*

The termination '*u*' is, according to its origin, generally masculine but as original Sanskrit Prākṛit themes, ending in '*u*' and being of the feminine gender, have been mixed up with it, a number of nouns have retained the feminine gender. In some of them an original feminine termination has been dropped and *u* substituted in its place, whereas the gender of the noun has been preserved, in others again no reason can be detected, why they have been treated as feminines in Sindhi, the masculine gender having been retained in the cognate dialects some few of them are of unknown origin, on which we cannot venture any conjecture.

As a general rule we may state, that, abstracted from the termination, all nouns are feminine, which imply a female being, as ماء *mau*, mother, دھئی *dlu*, daughter, نھہ *nūhu*, daughter in law, ساس *sasu*, mother-in-law, بھین *bhenu*, sister دھین *dhenu*, milk cow, گھو *ghū*, cow with some of them the feminine termination *a* is also in use, as دھئی *dlua*, نھہ *nūha*, بھین *bhūna*.

The following is a list of nouns ending in *u*, which are feminine

- ح *aju*, f., to-day Sansk. अद्य, adv., Hindi अद्य, adv
 انس *ansu*, f., offspring, Sansk. अंस, m. Hindi अंस, m
 انگ *angu*, or آنکھ *anghu*, f., a rent, tear origin unknown.

shortened from the Sansk **जल**, m, Hindūstānī **جر** jer (Greek **γῆρα**). In Hindūstānī the gender of **جر** seems to be doubtful, for Shakespear is silent about it, in Hindī it is considered masculine (Thompson, Hindī Dictionary).

جندو jundu, f, life, borrowed from the Panjābī, where it is likewise fem.

جو ja u, f, sealing wax, origin unknown

جوكهار jaukhāru, f, a salt, used in medicine compounded of **جو** barley, and **كهار**, which see.

جھل jhilu, f, name of a plant (*Indigofera pauciflora*) origin unknown.

چ ču, f, or **جب** ču, silence taken from the Hindī, in which it is fem.

جل čilu, f, name of a vegetable, origin unknown

جو ča u, f, a jewellers weight origin unknown.

چهار čhāru, f, ashes, originally identical with **كهار**, Sansk **क्षार**.

چھل čhilu, f, bark, peel Sansk. **क्षि** or **क्षी**, the original fem. termination **ी** (i) has been lost in this noun, but the gender retained, besides **چھل** the form **چھل** is also in use.

چيز čizu, f, thing taken from the Hindūstānī (Persian) where it is fem.

دھات dhātu, f, root metal. Sansk **धातु**, m. Hindī **धातु** or **धातु**, m, but used as fem. in the sense of semen virile.

दड़ dadhu, f, ringworm, Sansk **दड़**, m., Hindī **दाद**, m.

نمى numu, f., the numb tree Sansk. निम्बूक, m., Hindi

नीम्बू or लीम्बू, m.

, ناهثارو nahatharu, f., whitlow, from ناه nahu, nail and
 هث, which see.

वथु, vathu, f., thing Sansk. वस्तु, n Hindi वस्तु, f

वृत्ति, vathu, f., seizure Sansk. वृत्ति (election), the as-
 piration of th has been effected by r

विजु, viju, f., lightening Sansk. विद्युत्, f., Pruk. विज्जू, f

विरा-उ, vira-u, f., allowance, ration Sansk. वर्तन, n, stu-
 pulated pay

visu, } f., world Sansk. विषय, m. Hindi विषय, m.
 visu, }

वासو, vasa u, f., a cultivated place, Sansk. root वर्धित,
 provided with rain (and therefore cultivated)

विकु, vikhu, } f., poison, Sansk. विष, n., Hindi विस्
 विह, } or विष, m.

वंस, vansu, f., lineage Sansk. वंश, m Hindi वंस, m.

हंजु, hanju, } f., a wild goose, Sansk. हंस, m., Hindi
 हंजु, hanjhu, } हंस, m. (see Introd. § 11, 2)

हिन्दु, hindu, f., India originally an Arabic Persian word,
 derived from the province nearest to the Persians,
 i. e. सिन्धु (by change of s into h) Hindūstānī
 हिन्द, m.

हलु, lunu, f., assa footida Sansk. हलु, m., Hindi
 हल or हल or हल, m

Under this head we must class all the imitative
 sounds, which end in u, and which are considered fe

رَوْرُ rā ru, f., imitative sound, the hum of a spinning wheel.

كُوكُو kū kū, f., imitative sound, by which a dog is called.

گَؤُ gāū, f., cow, the same as گَؤُ

لُؤ lā, f., small hair on the limbs (also لُؤ lūa)

Sansk. लोमन्, n., Hindi लोम, m.

وَهُ vahū, f., daughter-in law, Sansk. वधू, Hindi बहू

3) The termination ā

The termination ā comprises, according to its origin, as we have seen, mostly feminine nouns, there are however a few masculine nouns, ending in ā, the gender of which is, in most cases, already fixed by the signification of the noun itself, or by the language, from which the noun in question is taken such exceptions are

رَاجَا rājā, prince, Sansk. Nom. राजा, m.

لَالَا lālā, master lord Hindi लाला

كَرْتَا kartā, the agent (in grammar) Sansk. Nom. कर्ता

आत्मा ātma, soul Sansk. Nom. आत्मा, m.

مَآخُولَا māxūla, melancholy, Arab Hindūstānī, masc.

دَیَوَاتَا dēvatā, Deity Hindi देवता, f Sanskrit देवता, f.

4) The termination ī

The termination ī is, as stated already, divided between masculine and feminine nouns, yet so, that the feminine prevail considerably in number All nouns denoting a male being (man or beast) are of course masculine, whereas nouns, denoting a female being, inanimate objects or abstract qualities are femi

5) The termination ı (ē)

The termination ı (ē) is, with that of ā, the regular feminine ending in Sindhi. There are however a few masculine nouns, ending in ı, which are mostly borrowed from foreign languages. As in conformity with the Sindhi laws of sound no word can end in a silent consonant, the quick and hardly perceptible sound ı (ē) has been added to some words, which end originally in a silent consonant, to render them susceptible of inflexion to some foreign nouns too, which end in ā, the short vowel ı has been added, for euphony's sake, which however may interchange with u in some cases.

أَحْمَد ahmade, Nom. prop

خُدَا xudāe, God (Pers.)

خَزِيرَة xizire, Nom. prop. of a fabulous prophet.

رَا rā-e (or رَا), prince, Hindi राइ.

سَا sāthe, a Hindū wholesale merchant Hindi.

قَايسَر qaisare, Cæsar

In some few instances original final ē of the Sanskrit has been preserved, without having been lengthened, as is usually the case in Sindhi, as

پَا پā-e, lord (also پَا پātī), Sansk. पति

وَر viraspate, the planet Jupiter, Sansk. वृहस्पति

هَر hare, Viṣṇu Sansk हरि, Hindi हरि or हरी

In others again original i has been (contrary to the usual rule) shortened to ı, as

كَهَر kehare lion, or كَهَر kēsare, Sansk. केसरी

كُو kue, street, besides كُوئی kūlī, Pers

سَاه سāhāe, helper, besides سَاهَا sähāī.

Others again are to be taken as Bahuvrīhi com-

گاڙو ga ū, cow

ڏانڊو ḍāṇḍu, ox.

مڙه mēhe, a female buffalo

ساڻ sāṇu, a male buffalo

falo

From other masc. bases the Sindhi forms regularly a feminine, as far as this is admissible, some nouns are only extant in the feminine, the masculine being out of place or having disappeared from the language.

1) Formation of the Feminine from masc. nouns in 'u'

From substantives ending in 'u' the Sindhi forms the Feminine by changing u' into I or Ī (ē), with adjectives the termination ī (e) or 'a' may be optionally used. In the case of the substantives the use of the termination I or 'ī' (e) is more or less optional, but in some of them one or the other is preferred.

ڇوڪري ḥōkari, } girl, from ڇوڪرو ḥōkaru, boy
ڇوڪري ḥōkari, }

گدڙه gadāhe, jenny-ass, from گدڙو gadāhu, jack-ass.

پرتي partī, washerwoman, from ڀرتو partu, washerman

ڏهري dhira or ڏهري dhire, firm, from ڏهرو dhiru, adj. m.

Besides this common formation of the feminine another method of forming the same by means of the affixes nī, nī, ānī, ānī, is in use, which are however only added to nouns denoting human beings, castes, occupations etc. very rarely to names of animals or to adjectives.

All these affixes correspond to the Sansk. affix आनी (= न, see Bopp, Compar. Gram. § 840), as इन्द्राणी the wife of Indra etc. In Sindhi the original affix ānī (with change of the dental to the cerebral) has either been preserved, or ā (see Bopp sub loco) has again

3) Formation of the Feminine from masculine nouns in ū.

Masc. nouns ending in ū form the feminine by the affixes nī or nī, with the union-vowel ı, by which final ū is dislodged. final ū may also be shortened to u, which serves at the same time as union vowel, e g

ہندلی hindunī,	} the wife (or female) of a ہندو, Hindū.
ہندین hindine,	
or	
ہندلی hindunī	}
ہندین hindune	

The affixes ānī or ānī are also in use, before the addition of which final ū is always shortened to u, as

ہندتائی hindu ānī,	} a Hindū female.
ہندتائیں hindu āne,	

4) Formation of the Feminine from masculine nouns in ī and ı.

From masc. nouns ending in ī and 'ı' (e) the feminine is formed by means of the affixes nī, nī or ānī, final ī is shortened to ı, and serves thus as union-vowel, as

کورلی kōrīnī,	} the wife (female) of a کوری kōrī,
کورین kōrine,	
کورلیائی kōryānī,	
سٲٲہلی sēthnī,	} the wife (female) of a سٲٲہ sēthe,
سٲٲہین sēthine,	
سٲٲہلی sēthyānī,	

Nota. The cognate dialects form the feminine from masc. nouns in the same way as the Sindhī, by changing either the

The Bangālī stands nearest to the Sanskrit with regard to the formation of the feminine, it substitutes the fem terminations *ī* or *ī* for those of the masculine, as: *tanyā*, daughter, from *tanya*, son; *putrī*, daughter, from *putra*, son. Adjectives or nouns of agency, ending in *ka* (a being quiescent) form their feminine always in *kā*, as: *kārikā*, song, from *kāra*, to sing; *gāyikā*, a female singer, from *gāyaka*, a male singer. Nouns in *i* (= *in*) form their feminine by the affix *nī*, as: *hattinī*, a female elephant, from *hatti*, a male elephant; likewise *patnī*, mistress, from *pati*, master. Also the use of the affix *āpī* or *āpi* is strictly in accordance with Sanskrit practice, as: *āpī*, the wife of an *āpī*.

We find thus, that all the north-Indian vernaculars of Sanskrit origin fully agree in the formation of the feminine.

preceded by any other vowel, but short 'a', the insertion of v is optional, as كَآء ghāu, a wound, Plur كَهَا ghāva or كَهَا ghāa, wounds دِئُو dēu, a god, Plur دِئُو deva or دِئُو dēa, gods but when a long vowel, preceding final ū, is nasalized, the insertion of v becomes necessary, as:

تَهَانُو thāu, a dish Plur تَهَانُو thava, dishes.

The following two nouns form their Nom. Plural in an irregular way

بِهَاء bhāu, brother, Plur بَهَانُو bhāura or بَهَانُو bhāuru, brothers.

پِي پِي piu, father, Plur پِي پِي piura, fathers.

Both these Plurals point back to the Prākṛit forms भ्रातृ (Nom. Sing भ्रातृ) and पित्र (Nom. Sing पित्र), and are therefore, properly speaking, not irregular (cf. Varar V, 35)

Annotation We have already noticed (§ 5, I), that the Sindhī termination ū is shortened from the Prākṛit औ; in Prākṛit nouns ending in ō form their Plural in ā, which has been shortened in Sindhī to ā.

The cognate idioms agree with the Sindhī in this respect. In Hindī and Hindūstānī, this class of nouns, having already dropped the terminating short vowel in the Singular, throw the same off in the Plural likewise, i. e. they remain unaltered in the Plural. The same is the case in Marāṭhī and Panjābī the Gujārāṭī alone adds the Plural termination ō.

b) Plural of feminine nouns ending in ū.

These nouns form their Plural by changing final ū into u, as

وَتھو vathu, a thing, Plur وَتھو vathū, things, جَوِج viju, lightning, Plur جَوِج viju, lightnings.

The following nouns have, besides their regular Plural, also an irregular one, as

vowel, the insertion of *v* is optional, as **ڪُٺو** *kuṭh*, mouse, Plur **ڪُٺا** *kuṭhā* or **ڪُٺا** *kuvā*, **مڻو** *mṭh*, fisherman, Plur **مڻا** *mṭhā* or **مڻا** *māvā*, **گھاڻو** *ghāṭh*, a fish net, Plur **گھاڻا** *ghāṭhā* or **گھاڻا** *ghāvā*.

We have repeatedly adverted to the fact, that the Prākṛit termination *ṭh* has in Sindhī either been shortened to 'u', or retained unaltered, the formation of the Plural of the latter description of nouns is quite in accordance with Prākṛit usage (*Sing ṭh*, Plur *ā*)

Annotation In the cognate idioms the masc. termination *ā* has been substituted instead of *ṭh*. In Hindī, Hindūstānī, Marāṭhī and Panjābī masc. nouns ending in *ā* commonly change the same in the Plural to *ṭh*, a Plural termination, which is already in use in the inferior old Prākṛit dialects (see: Lassen, *Instit. Ling. Prāk.* p. 480). The Gujārātī differs in this respect, as masc. nouns ending in *ṭh* add to the Plural termination *ā* the affix *ṭh*, as: *ṭhōkarṭh*, a ooy, Plur *ṭhōkarā-ṭh*; a similar formation of the Plural is already ascribed to the Māgadhī dialect of the Prākṛit; cf. Lassen, p. 899

8) Nouns ending in *ū*, *ū*.

Nouns ending in *ū* or, as it is more common, in *u*, be they masc. or feminine, remain unchanged in the Plural, as **وچھو** *vičhū*, m., scorpion, Plur **وچھو** *vičhū*, **گاؤ** *gaū*, fem., cow, Plur **گاؤ** *gaū*, cows.

In Pālī, masc. themes ending in *u*, lengthen the same in the Nom. Plural to *ū*, as *bhikkhu*, a beggar, Plur *bhikkhū*, and such masc. themes, as end in *ū* in the Nom. Sing., remain unchanged in the Plural, as *abluhū*, a chief, Plur *abluhū* (contracted from *abluhūvo*). In Prākṛit masc. themes ending in *u* lengthen their final vowel always in the Nominative Sing., to which in the Nom. Plural the affix *ṭh* (= **ਠ**) is added, as *vāu*, wind, Nom. Sing *vāu*, Nom. Plur *vāuṭh*, winds. This Plural affix *ṭh* may in Prāk. be again shortened to *u*, and in the modern dialects it is dropped altogether. In Sindhī *u* is usually nasalized = *ū*.

some masc. nouns, falling under this head, remain likewise unaltered in the Plural

5) Nouns ending in ā.

These nouns being all feminine, form their Plural by changing final a' either to ū (as in Lār) or to ā (as in Sirō), تَرَ tara, nostril, Plur تَرُونَ tarū or تَرَان tarā, nostrils.

These nouns have been, as noted already, shortened from Sanskrit-Prākṛit bases ending in ā, they either drop final a before the Plural increment u (= Prāk. o), or restore the original ā and drop the Plural increment o = u, nasalising at the same time the final long vowel.

Annotation This class of nouns is wanting in the cognate idioms, where final 'a' has become silent; e. g. Hindūstānī jībḥ, f., tongue, Plural jībḥ ē, the Plural being made up by the increment ē = Prāk. ō — Panjābī bāḥ, f., arm (Sindhi: بَاقَ bāḥa), Plur bahā; Marāṭhī jībḥ, f Plur similarly: jībḥā. The Gujarātī is consequent in adding simply the Plural increment ō to fem bases, ending in a quiescent consonant, as: sājḥ, f., evening, Plur sājḥō

6) Nouns ending in ī (i)

a) Masculine nouns ending in ī remain unaltered in the Plural

بَیْلِي bēli, a servant, Plur بَیْلِي bēli, servants پَرِس pri, friend, Plur پَرِس pri, friends.

In Prākṛit masc. nouns ending in ī form their Plural by adding the increment o, which has been shortened to u and then cast off altogether in Sindhi.

b) Feminine nouns ending in ī add in the Plural the increment ū, shortening before this affix the preceding long ī which may also, for euphony's sake, be changed to y as گُولِي goli, a slave-girl, Plur گُولِيُون gōliū, gōlyū, gōlyū نِہَائِي nīhāī (or nīhāī), a potters kiln, Plur نِہَائِيُون nīhāyū.

Annotation. In Hindī and Hindustānī, as stated already, final 'i' has been dropped, and such nouns, as end in Sindhī in 'a or 'i, use there one common Plural increment, viz.: ے. In Gujarātī and Panjābī final 'i' has likewise disappeared in most cases, and ो and ै are respectively added as Plural terminations. In Marāṭhī fem bases ending in 'i' remain either unchanged in the Plural or have final 'i' lengthened to ī. The lengthening of final 'i' in the Plural is more in accordance with Pāli and Prākṛit usage (a. g. Pāli: ratt, night, Plur rattī or rattiyō; Prāk. rattī-ō or rattī u) Masc. bases ending in 'i' remain similarly either unaltered in the Plural, or (according to some Pandits) lengthen the same to ī (as in Pāli and Prākṛit)

II. Formation of cases, case affixes.

§ 16

Properly speaking there is no longer a declension in Sindhī, nor in any of the modern languages of the Arian stock, there are only a few remnants of the ancient Sanskrit, Pāli and Prākṛit case-inflexions, all the other cases being made up by means of case-affixes or postpositions.¹⁾

If we compare the modern Arian dialects with the Pāli and Prākṛit, we perceive at once the great deterioration, the modern idioms have undergone in this respect for while the Pāli and Prākṛit have as yet preserved all the cases of the Sanskrit, with the exception of the Dative, which has already become scarce in Pāli and has been discarded altogether in Prākṛit, its functions being shifted to the Genitive, the modern idioms have lost nearly all power of inflexion and substituted in lieu of flexional increments regular adverbs, which we generally term postpositions. The same process we can notice in the modern Romanic tongues, where after the loss of the Latin declensional inflexions, prepositions have been substituted to make up for the lost cases.

1) In poetry postpositions may also be placed before the noun, they govern as the rhythm may require.

case, the Accusative being now throughout identical with the Nominative. If we find therefore generally stated in European grammars, that the postposition کھی *khe*, or کو *ko* in Hindūstānī serves to denote also the Accusative case, we have, in the strictly grammatical sense of the word, to repudiate such an idea. Who shall see under the Dative case, what the origin of that postposition is, and that will satisfactorily explain the syntactical peculiarities of the modern Indian tongues, which use such and similar postpositions, where we use either the Dative or the Accusative.

3) The Instrumentalis is not distinguished by any case-affix or postposition in Sindhī, but differs from the Nominative Sing only by the change of the final vowel (where such a change is admissible). The Instrumentalis is in the Singular and Plural identical with the Formative (which see further on). From thence it would follow, that the Instrumentalis is originally the Genitive, which may be rendered very probable by the Instrumentalis of the Plural.

Annotation. The Hindī and Hindūstānī use as Instrumental case affix *nē*. In Hindūī (see Garcin de Tassy, *Rudiments de la langue Hindouī*, 26, 99) we meet further the affixes *nē*, *nē*, *ni* and *na*, and in the Plural (a)*n* or *nē*, *nē*, *ni* as in the Singular. In Panjābī we find the instrumental affix *nai*, or *na*, or only *i*, or the Formative is promiscuously used for the Instrumentalis, just as in Sindhī. In Gujarātī we meet with *ē* as Instrumental affix. The Marāṭhī uses for the Instrumentalis Sng the affix *nē*, and for the Plural *nī*. As to the origin of these various instrumental affixes there can hardly be a doubt. The Sansk. instrumental case inflexion of the Singular *nā*, *na* (see Bopp, *Comp. Gram.* I, § 158) has been used as a separate adverb in Hindūstānī and Panjābī (not in Marāṭhī, where it coalesces with the noun as a regular inflexion), or even been abbreviated to *ī* or *ū* (*n* being originally only a euphonic addition to the instrumental affix *n*), as partly in Panjābī and in Gujarātī. In the Instrumentalis Plur the Marāṭhī uses also (besides *nī*) the affix *hī*, corresponding to the Prāk. Plur instrumental affix हि or हि; see Lassen, p. 810. In Ban

stock." If this case sign *kō* or *kū* then be the clearest and most important analogy between the North Indian vernaculars and the Dravidian tongues, we shall see presently, that there will be no analogy whatever between them, though at the first sight the identity of both seems to be past any doubt. In the first instance the fact speaks already very strongly against such a supposition, that the Marāṭhī, which is the closest neighbour to the Dravidian tongues, has repudiated the use of *khē*, *kō* or *kū*, and employed a Dative-affix, the origin of which we hope to fix past controversy. We shall further see, that the Gujarātī and Panjābī have also made up for the Dative case by postpositions, borrowed from the Sanskrit, without the slightest reference to the Dravidian languages, and we may therefore reasonably expect the same fact from the remaining Arian dialects. It would certainly be wonderful, if those Arian dialects, which border immediately on the Dravidian idioms, should have warded off any Dravidian influence on their inflexional method, whereas those more to the north should have been "deeply tinged with Scythian characteristics." Fortunately we are able to show, that such an assumption is not only gratuitous, but irreconcilable with the origin of the above mentioned Dative-affixes.

We derive the Sindhī *khē*, the Bangālī *ke*, from the Sanskrit Locative कृते, 'for the sake of', 'on account of', 'as regards'. This will at once account for the aspiration of *k* in Sindhī; for this is not done by chance, but by a strict rule (see Introd § 1, e, note) in Bangālī *r* does not exercise such an influence on the aspiration of a preceding or following consonant, and therefore we have simply *kē*. The Sanskrit form कृते becomes in Prakrit first कृते, then (by the regular elision of *t*) किए and contracted *kē*, and in Sindhī, by reason of the elided *r*, *khē*. The Hindī and Hindūstānī form of this adverb *ko* we derive in the same way from the Sansk. कृतं which is used adverbially with the same signification as the Locative कृते. In Prakrit already, and still more so in the modern dialects, the neuter has been merged into the masculine we have therefore first कितो, thence कियो, and contracted *kyō*, *kō*. We can thus satisfactorily account for the various forms: *khē*, *kō* or *kō*. That the proposed derivation of these adverbs does not rest on a mere fancy, is further proved by the Sindhī particle *rē*, 'without', which is derived in the same way from the Sansk. Locative कृते, Prakrit रिने = रिए, and thence contracted

lae, 'on account of', 'for the sake of', 'for', Hindūstani لى لى, both of which are derived from the Sansk root ला (रा) to give (Sindhi لائى laiqu, to apply). This seems to me to be borne out by the modern Persian Dative Accusative particle ل, rā, which as yet is very scantily used in the old Parsi, and which, according to Spiegel's Parsi grammar (p 50) does not denote properly a Dative case, but originally signifies 'for the sake of', 'on account of'. The same particle we find also in the Pastū, ل lah, which corresponds to the modern Persian particle ل — In Bangālī we meet also (besides ke) especially in poetical language a Dative affix rē, which I do not hesitate to identify with the Marāṭhī ला and the Hindūstani ली.

In Gujarātī the Dative affix is ne, which we identify with the Sansk preposition नि, Greek ἐν, Latin in. The Pan-jābī uses as Dative affix nū, in which we likewise recognise the Sansk. preposition अन्, 'toward', 'to'.

5) The Ablative case is formed in Sindhi by the affix ان ā, which is always connected with the base itself and never written separately. The Sindhi shows itself thus fully conscious of the origin of this case-termination, which corresponds exactly to the Pali Prākṛit Ablative case termination ā, which originates from the Sanskrit ablative आत् by the elision of final t (see JASSON p 352, 304) in Sindhi the final long vowel has again been nasalized, as in so many other instances. In the Singular final u, o, a are dropped before the affix a, as گھراں gharā, from a house, nom. گھر gharu, a house داراں darā, out of a defile, nom. دارō darō زبانā, from the tongue, nom. زبان zabana, tongue. These nouns, which end in the Singular in ī (ī) and ū (u), shorten the same before the affix a, as نوڑاں noṛā, from a rope, nom. نوڑی nōṛī, a rope میراں mī ruā, from a wild beast, nom. میرō mīrō, a wild beast.

ūn and hūn, occasionally also tūn. In Bangālī and Panjābī we find the Ablative affix tō (though in Panjābī a regular Ablative termination ō is also to be met with), which has sprung from the Prākṛit Ablative termination तो tō similar to it is the Gujarātī Ablative affix thī, which has been aspirated. In Hindī we find also thī, but most in use is sū, apparently identical with the Prākṛit Genitive termination हे (see Lassen p. 462).

6) The Sanskrit Genitive-case termination स्य, in Pālī and Prākṛit सस् ss, has been lost in all the modern tongues, with the exception of the Bangālī, where ss has been hardened to r. All the other dialects have taken to a new way of forming the Genitive, of which we find already some traces in the old Vedic language: the noun, which ought to be placed in the Genitive case, is changed into an adjective by an adjective affix, and thence follows, as a matter of course, that this so-called Genitive, which is really and truly an adjective, must agree in gender, number and case with its governing noun as all other adjectives.

The Sindhī employs for this purpose the affix جو jō (fem. جی ji), corresponding to the common adjective affix kō (= Sansk. क), with transition of the tenuis (č=k) in to the media (j), very likely to establish thereby some distinction between these two originally identical affixes. In Sindhī this adjective affix جو jō is always written separately, whereas the common adjective affix ko is joined to the base, as in Sanskrit (see §. 10, 24), it follows always the Formative Sing or Plur of a noun, as گھَر جو دھَلِي ghara jō dhanī, the master of the house, گھَرَن جو دھَلِي gharane jo dhanī the master of the houses, مَرْسَ جِي جُو mursa ji jōe, the wife of the man, مَرْسَن جُون جُو mursane jū jōyī, the wives of the men. In poetry سَندُو sando belonging to, is used quite in the same way, as جو, as

pressed by adverbial postpositions, though the Locative itself has not been altogether lost we find there the affix *i*, as in Marāṭhī, or *ē*, which are always joined to the base of a noun. In Gujarātī the Locative is either expressed by the affix *ē*, or by the help of postpositions. In Hindi and Hindūstānī the Locative, as a distinctive case, has been quite lost and must always be expressed by postpositions. Still some vestiges of it are lingering in the so-called participles absolute, as: *hōtē*, or with the emphatic *hī*, *hōtēhī*, in being. Some other idiomatic phrases, as *اس دن* *us din*, on that day etc point also to an original Locative.

8) The Vocative is expressed in Sindhī by prefixing one of the interjectional particles *o*, *hē*, *ho* or *yā*, and, when speaking to an inferior, *re* (تم *ri*) or *aro* ¹⁾ The final vowel of a noun in the Vocative either undergoes a change or remains unaltered. In the Vocative Singular masc. nouns ending in *u* change the same to *a*, as *مہار ای* *ē mēhāra*, o buffalo-keeper! nom *مہار* *mēhāru* those ending in *o* change the same to *ā*, as *ای سومرا* *ē sūmirā*, o Sūmirō! those ending in *ū*, *ī*, *i* remain unaltered, as *ای پُنھو* *ē Punhū*, o Punhu! In the Vocative Plural nouns ending in 'u' (m.) have the termination *ō* or *ā*, as *ای یارو* *ē yāro* or *یارا* *yāra*, o friends! (nom. sing *یار*) those ending in *ō* terminate in the Vocative Plur in *ā*, *o* and *au*, as *ای مانگا* *ē man gatā*, o beggars! or *مانگاٹو* *mangatō*, *مانگاتو* *mangatau* (مَنگاتا *mangata u*), Nom. Sing *مانگاتو* *mangato* those ending in *ū* (u) terminate in *ō* or *ā*, before which affixes the preceding *ū* (*ū*) must be shortened, as *ای واٹاھو* *ē vātāhu* or *واٹاھو* *vātāhuo*, o travellers! Nom. Sing *واٹاھو* *vātāhū* those ending in *i* terminate in the Plural

1) About the origin of *re ri are*, see Dr. Caldwell's *Compar Grammar of the Dravidian languages* p. 440

the various cases are made up. The changes, which the final vowel of a noun undergoes before the accession of any adverbial postposition, are on the whole the same as those before any other affix. In Sindhi the postpositions do not coalesce with the noun itself, the language still being conscious of the fact, that it has to deal with original adverbs. We have hinted already, that the Formative is originally the Genitive it would be rather difficult, to prove this in reference to the Formative of the Singular, but that the Formative of the Plural originally represents the Genitive Plural, is borne out by the Prākṛit and the kindred modern idioms. In Prākṛit the Genitive Plural ends in आय, ईण, उय , in the Apabhraṃśa dialect अह, ईह, उह , thence the Sindhi Formative Plural ā, ē, or na .

Though the Formative bo , in all likelihood, the Genitive of the Prākṛit, the adjectival affix جو has been added to it, to turn it into an adjective the modern idioms once having taken this course to supply the Genitive. From thence it was only a consequent step, to use the ancient Genitive as the base to which all the other declensional postpositions were added, i. e. the Genitive was turned into the Formative.

1) The Formative of nouns ending in u
(masc. and fem.)

a) Masculine nouns ending in u change final u in the Formative Sing to a , as داس dasu , a slave, Form. داس dāsa جو داس dāsa jo , داس کہی dāsa khē etc. If final u be preceded by a short a the insertion of euphonic v becomes necessary, as رَو ra u , a wood, Form. رَو rava the same is the case, when final u is preceded by a long nasalised ā , as تھاؤ thāu , a dish, Form. تھاؤ thāva . But if final u be preceded by any other

b) Feminine nouns ending in u remain unaltered in the Formative Sing, as ماء mau, mother, Format ماء mau jo in the Formative Plural the long u of the Nom. Plur is shortened before the Format termination -ne, as وج vaju lightening, Nom Plur وج vaju l format. Plur vaju ne.

Those fem nouns, which have besides their regular Plural, also an irregular one, derive their Formative Plur from either form, as بنت bhenu sister, Nom Plur بنت bhenu or بنات bhenaru (بنات bhenaru) Format Plur بنات bhenuno or بنات bhenaruno

2) The Formative of nouns ending in o (o)

Nouns ending in o change the same in the Formative Sing to e, as رأس matho, head Format رأس mathé. If final o be preceded by a or a, a euphonic v may be inserted, as دؤ dao, the glare of the sun, Format دؤ dau or دؤي davē نائو nao, felt, l format نائو nāo or نؤي navē if o be preceded by any other vowel, no insertion of euphonic v takes place, as دؤ dio, lamp, Format دؤي dié حؤو cuō, perfumed oil, Format حؤي éue If a noun end in a nasalized o (= ō), the Anusvāra is retained in the Formative, as نائون nao, the ninth, Format نائون naō

If o be preceded by y, it is commonly dropped in the Formative, as

پورھو porhiyo (or porhio), labour, Form پورھو porhiē

روپو rūpayo, rupee, Format روپو rūpāē

means of which the noun is turned into an adjective, dependent on the governing noun in gender, number and case, we premise the inflexion of **حز**, which, according to its terminations **jo** and **ji**, is inflected after the manner of nouns ending in **ō** and **i** (fem.) As stated already, **حز** always requires the Formative of a noun, as all postpositions.

SINGULAR

	<i>Masculine.</i>	<i>Feminine.</i>
Nom	جو Jo	جی Ji.
Form.	جی Je	جی Ji. جی Ji.
Vocat.	جا Ju.	جی Ji.

PI URAL

Nom. جا jā.	جاء جُوءُ jāu
Form جی jāno	جی jāno جی jāno جی jāno
	(جی jāno جی jāno جی jāno)
Vocat. جا jā.	جی jāno جی jāno جی jāno

In poetry the diminutive form جَرَّوْ jarō حَرْي jarī is occasionally used instead of جَرَّ jar, as

کالہہ فرییس لیڈتھو آہ تھس جڑی وار

Yesterday (thy) relatives have departed (this life)
to-day it is thy turn. Golden Alphabet II, 4

In the same way as *هو* *ho* the adjective *سندو* *sando* (belonging to, own) is very frequently used in poetry, and inflected regularly, as

SINGULAR

<i>Masculine</i>	<i>Feminine.</i>
Nom سَنَدُو sandō	سَنَدِي sandī.
Form سَنَدِي sandē	سَنَدِي sandia.
Vocnt سَنَدُو sandu	سَنَدِي sandī

Accus.	دہنِ دہی dēh-n (دہیں کھی)
Locat.	دہانہ میں دہنِ دہی dēhane me etc. (دہیں دہی dēh-o).
Ablat.	دہانہ سے دہنِ دہی dēhane u etc. کہاں دہنِ دہی dēhane kha etc.
Vocat.	دہنِ دہی dēh-ō دہیا dēh ā

An irregular noun

SINGULAR

Nom.	پئی pi u, father
Format.	پئی pi u
Instrum.	
Genit.	پئی جو piu jo etc.
Dative.	پئی کھی piu khe.
Accus.	پئی pi u (پئی کھی)
Ablat.	پئی کہاں piu khā etc.
Vocat.	پئی pi n

PIURAL

Nom.	پئراں piu ra, fathers.
Format.	پئراں piu ne پئراں piura ne.
Instrum.	
Dative	پئراں کھی piura kho پئراں کھی piurano kho
Accus.	پئراں کھی (پئراں کھی) piura
Ablat.	پئراں سے piura-ne-u, پئراں پئراں piurane-ā etc.
Vocat.	پئراں کھی piura khā پئراں کھی piurane khā etc.
	پئراں piur-o

1) In poetry an additional vowel may be joined to the final *a* of the Vocative for the sake of the metre as *وَنَاءَ* *vaṇān* oh ye trees, instead of *وَنَا* *vaṇā*; *وَنَاءَہ* *vaṇāha*, *وَنَاءِ* *vaṇāa*. *Sh. Masbūṭ* III c. 7 8

Ablat.	میراکِ merāk ā etc.	میراکی کہان mērāke khā
Vocat.	میراکا merak ā	

PLURAL.

Nom.	میراکا mērak ā, crowds.	
Format.	میراکاں mērāk ā	میراکیں merāk-ē
Instrum.		
	rāka ne	میراکی mē
Genit.	میراکانہ جو mērākane jo.	
Dative.	میراکانہ کھی mērākane khē	
Accus.	میراکا mērāk ā (میراکیں کھی)	
Ablat.	میراکانہ-آ merākane-ā etc.	میراکیں کہان mērā
	kane khā etc.	
Vocat.	میراکا mērāk ā, میراکو mērāk-au,	میراکو mērāk-o

تہانو بہری مچ مویش بہاکی دنانیش

Having filled the dish with many pearls she gave it to the lucky one (بہاکیو) Maj 714

ہاتھی جی ہیلو وہی تہ بہہ کہلو ماہ کہوڑاں

The elephant, though he walk slowly, is yet of greater price than a horse. Sh. Shīha Kād. I, 2

اٹھو دیوانا دور تھوٹی عالی صیہ تہ دیہ

Get up, o mad one! be off! do not sit now here! Maj 249

سڑھ سنوان لاکو ننوان مہانا سندان میر

The sails are straight, the ropes are new, their chiefs are the Mubānos (fishermen) Sh. Sur I, 12

هچچاتم 'ق' کھی هئی بیادری پاندھی

Cause to come to Punhu this foot traveller (sem.)
Sh. Koh IV Epil

دوریا مارو مون سن برحس سال نروعار

O darling Maru, would that the Panhuas would be
reconciled with me Sh. Um. Mar I, 1 pil

کھی ~ ی سون منچہ نہ ہسی مارہٹس

Truth like gold has not fallen into the mouth of
of the people. Sh. Jam. Kal. VIII, 7

مرئان موران پکا اں رانی بی م بھل

By wild beasts, by ants, by birds, by (any) other
speech be not misled Sh. Kal. I, 16

م رگھا دھئی نہ مارٹی مجلس مارئان دھار

Māru does not wash the braids in the palaces,
away from the Mārūa. Sh. Um. Mār III, 5

جس گئیں گاڑو نہ دینو تن پُر کموں پارمون

By those cows, by which not a drop was given,
the pots have been filled. Hax Sār V, 47

متاں رهو مارہٹا ننگر جی آدھار

Do not remain, o people under the protection of
Nangar (i. e. Tattha)! Verses of the Māmūa.

Note. It is a poetical license, if a noun is not inflected in
the Formative for the sake of the rhyme, as:

اوجھ تون آکاس تی آن بھولو ~ ی بھون

High above the sky art thou, I am a wanderer upon
earth (بھون instead of بھئی) Sh. Sār I, 3

گالھی واتِ جَہا تَن حَس سان

There is no way with those Jats, o aunt! Sh. Hus. VI, Epil.

سُو تان توٹی سان جَہا لَی حَفاٹوں کریں

That one is with thyself, on whose account thou causest thyself troubles. Sh. Ābirī III, 5

V DECLENSION

Nouns in ā.

SINGULAR.

Nom. سَدھ sadh a, wish.

Format. } سَدھ sadh a.
Instrum. }

Ablat. سَدھان sadh-ā سَدھ کھان sadha khā etc.

Vocat. سَدھ sadh a.

PLURAL.

Nom. سَدھان sadh u, سَدھوں sadh u, wishes.

Format. } سَدھان sadh ā سَدھیں sadh-o سَدھی sadhu ne
Instrum. }

Ablat. سَدھیان sadhuno-a سَدھی کھان sadhuno kha etc.

Vocat. سَدھان sadh-ā سَدھوں sadh u.

ساعتِ جی صلاحِ ہارِ آگے ایس ہاتھ سَن

By the counsel of Suharu (the buffalo keeper) I have been made to pass the whirlpool with the mercy (of God) Sh. Suh. II, 2

وحدتان کثرتِ تھی کثرتِ وحدت کُل

From the unity multiplicity has sprung multiplicity is all unity Sh. Kal I, 15

وہ نہ مندھ نہ ہر میں ہن نہ دیتس ہاں

Sit not, o lady! in Bhambhōru, thou wilt now come up to him. Sh. Hus. VIII, 8

تُدِھن قاصی جیر قیس کھی مناں لاھیں مرم

Then said the Qāzi to Qaisu dropp bashfulness
from (thy) mund. Maj 183

کنا نارن حایہ ہاں بچایم ہی

From the women, o protector! deliver now this
man Sh Sor I, 9

میں آئوں نہ آئی ڈیہ پریاں جو دور

On (my) feet I cannot arrive the country of (my)
friends is far off Sh. Khambh. I, Epil

کاموں کو آہ کہو! حن کھر حیر اڑتھیا

Out off wands, many are necessary for you, o ye
camelmen! Sh. Ābiri XI, 7

حال منہں جو ہیرو پسو تھا پریا

My condition is such, as ye see, o friends!
Maj 441

b) Feminine nouns.

SINGULAR.

Nom. گولی gōlī, a slave-girl.

Format. }
Instrum. } گولی gōlīa.

Ablat. گولی گولیاں gōlī ā gōlīa khā

Vocat. گولی gōlī

PI URAI

Nom. گولیاں gōlīy ā (گولیوں gōlī ū gولیوں gōlī ū).

Format. }
Instrum. } گولیاں gōlī ā گولیوں gōlī-ā گولیاں gōlīa nō (gō
līa nō) گولیاں gōlīa nō گولیاں gōlī nō.

Ablat. گولیاں گولیاں-ā etc.

Vocat. گولیاں gōlī ū

PLURAL

Nom.	گالھنوں <i>gālhe-ū</i> , stones.
Format.	گالھنوں <i>gālhe-ū</i> , گالھنوں <i>gālhi-ū</i> , گالھنوں <i>gāl</i>
Instrum.	
	heā ne, گالھنوں <i>gālheu ne</i> گالھنوں <i>gālhi ne</i> .
Ablat.	گالھنوں <i>gālhine-ū</i> etc.
Vocat.	گالھنوں <i>gālhe-u</i> .

مَن مَر کھی مَویٰ جی کو ڈیکھ اِدی وَات

O friend, may some one show me the way to the mosque! Maj 131

کاکَن وَنِج مَ کَیْدِ عِيسَ رَاکَا تُو دَ رِہَا

From Kāko do not go anywhere! it is not right for thee, o Rānō! Sh. Mūm. Rān. I, Epil

تَاں مَن مَحْمُودُ کَا رَکَی پَر تُوں مَہِ اَن ۱۰

Acknowledge then Muhammad, the intercessor, out of thought and love (پریت) Sh. Kal. I, 2

آئِی اَن دَ رِہَا مَہِ رَن جی ہَارِی

آئِیو آب اکھیں مِس تہا ڈِہ کھی ڈِیکھ اِریں

O mother, I do not trust them, who shed tears, Having brought water into their eyes they show a sandhill Sh. Jam. Kal I, 20

سَری رَن پَاں مُرَادِیوں تہدھا چَرِ تہَر

ساری آچتو سَاہِ رَن ڈِٹس کھیر تَجَر

The self-willed buffaloes graze the cool deserts, Having come in front of the cow-house they give fresh milk Sh. Sār IV, 14

Chapter IX.

Adjectives

§ 19

The Sindhi adjectives and participles have the same terminations as the substantives and may therefore be classed under the same heads as the substantives.

The general rule, that the adjective must agree with its substantive in gender, number and case, holds good in Sindhi likewise.

In reference to the gender no exception takes place but if an adjective or participle be referred to two preceding substantives, the one of which is masculine, the other feminine, the adjective or participle follows in the Plural masculine, as

نَرُ : مَادِي سِرَجِيَا اَتَهَس

He created them male and female. Gen. I, 27

With regard to the number the following exception takes place. When an adjective precedes a noun in the inflected case of the Plural, it may remain in the inflected case of the Singular, as

کُوڑِي نِيں کهي to false prophets, or کُوڑِي نِيں کهي

The same is the case, when an adjective precedes a noun in the Vocative Plural, the adjective being then commonly put in the Vocative Singular, as

اَي سِنْدِيَا مَارُهِيَا اَي Sindhī men! instead of مَارُهِيَا مَارُهِيَا

But it does not fall under this head, when an adjective or participle is referred to a preceding substantive followed by the postposition کهي khē, for in this case

there exists no grammatical connexion between the adjective and substantive, but the adjective is used absolutely as

کاندیں گاندیں تائیں پچاں مَر پٹی

By the burning coals of the thorn and babul tree
I am indeed roasted! Sh. Jam. Kal. III, 3

Adjectives precede, as a rule, their substantives, as

مارعون تنہیں جی نندعی اکھ سآن - مَر تھو ڈیسی

Man sees with his small eye the world.

حنکو سرھو - مَر دھو ہور مہو - مَر مٹو آئی

Good, fragrant, sweet-smelling food was contained therein.

An adjective may also follow its substantive, especially when the adjective contains more syllables than its substantive, as

تارا مندے جی ڈیندہ کھاں اٹھ تاس پتھیں جی سندھیں

تارا کھاں پھر د کری پری پھری میں آہیں

The stars from the day of beginning are, without having deviated from their fixed intervals, in full turning

Two and more adjectives very frequently follow their substantive as

دوس مٹھا دِلدار عالم - آباد کریں

O sweet and charming friend, make the whole earth blooming! Sh. Sār IV, 12

خداء خالو ڈاھی اہرا بھند پتھیں جی کلام مہو

وچوریا آہیں

By the knowing and wise God such secrets have been explained in his word

plentiful (s.), **كَثْرٌ** gadu, mixed (a.), **مُخْتَلَفٌ** saluju, easy (s)
بَاطِلٌ sabadu, vain (a.) **كُلٌّ** tamāmu, whole (a.) **يُبْرُ**
 yūbu, good (p.), **دُرُسٌ** dursu, right (corrupted from **دُرْسٌ**
 (p)), **مَاتٌ** mātu, dono for (p) **أَشْمَانٌ** pašmānu, ashamed
 (p) **حَيْرَانٌ** ĥairanu, bewildered (a) **هَلَكَ** halāku, killed
 (a.) **سَافٍ** sāfu, clean (a) **مَعْلُومٌ** mailimu, known (cor-
 rupted from **مَعْلُومٌ** (a.)), etc. etc.

مَرْتَنَ اِمَى حَى مَتَا سَى مَرَى تَهْنَسَ ذَ مَاتَ

Those who have died before dying, they are not
 done for when dead. Sh. Maibūri IV, 7

جَو دِيَتَجَسَ حَى وَاب دَارُو تَنْهَسَ دُرُسَ كِنَا

By the medicine, which is in the mouth of the
 physicians, they have been made whole. Sh. Jam.
 Kal II, 17

وَرْدُو حَى دَرَسَ سَسَ نُونِدِيَوَسَ يَبَ يَبَ آَنَ

Those who have looked about with men, will there
 be put to shame. Maj 266

2) Adjectives ending in ō (o)

These change the masc. termination to I (i) as
كُورُو kūrō, false, fem. **كُورِي** kūrī **نَاوُ** nāō, new, fem
نَاِي nāi

When an adjective or participle ends in yō (or iō),
 being preceded by a consonant, the y (i) is dropped be-
 fore the fem. termination I, as **دُكْهِيُو** dukhyō or **دُكْهِيُو**
 dukhio, pained, fem. **دُكْهِي** dukhī **كِيُو** kiō, done, fem.
كِي kī but **پِيُو** piō, fallen (Part. perf. from **پَرُو**) makes
 its feminine **پِي** pi, not pi. When yō however is
 preceded by a vowel, the feminine is formed regularly

5) Adjectives ending in ā.

They admit of no change of gender and are all indeclinable¹⁾, as **وَدھیک** vadhika, excessive **سُف** sufa, empty, barren, **دھار** dhāra, separate, or compounded **دھارودھار** dhārōdhāra, **حَال** jāla or **حَار** jāra, much **جَام** jāma, much

حَتَّى سَہ کَافِی ہِی جِیئِ سِیں دَہارودھار

(His i. e. God's) life is with the life of every one but the aspect is quite different. Sh. Kal I, 24

سِرَ خُدا دَہَر دَہار دُک دَہو ہِیں جَا دِیکِ مِیں

Whose heads (are) asunder, the trunks separated, the limbs in the caldron. Sh. Kal II, 24

6) Adjectives ending in ī (ī)

These remain unchanged in the feminine, as **بارِی** bārī, carrying a burden, masc. and fem., **سَوادی** savādī, savoury, masc. and fem. some are only used in the feminine.

7) Adjectives ending in e (ī)

They do not differ in the feminine, like those ending in ī as **حَوْرَس** čaurase, masc. and fem., square. Most of them are indeclinable, chiefly those of foreign origin, e. g. **سُدھ** sudhe, pure **دَدھ** dadhe, wrong **مُکھ** mukhe,

1) Stack exhibits in his *Sindhi Grammar* the paradigm **کَہَر** k̄hara

and inflects it in the Formative Plural but in his *Dictionary* he gives **کَہَر** k̄hara which is the proper termination. I have never met with an adjective ending in ā, inflected in any way for the cardinal numbers **پَنج** panja five etc. can hardly be classed under this head

2) Adjectives ending in o

SINGULAR

	<i>Masculine.</i>	<i>Feminine.</i>
Nom.	رُكْهُو rukhō, dry	رُكْهِی rukhī.
Format.	رُكْهِی rukhē	رُكْهِی rukhīn.
Vocat.	رُكْهَ rukhā.	رُكْهِی rukhī

PLURAL

Nom.	رُكْهَ rukhā.	رُكْهِیو rukhiyu (rukhiū)
Format.	{ رُكْهِیو rukhē etc. رُكْهِی rukhane.	رُكْهِی rukhīne etc.
Vocat.	رُكْهَ rukhā, رُكْهُو rukhō rukha-u, رُكْهِو rukhō	رُكْهِیو rukhiyū.

SINGULAR

Nom.	اَغِيو agiō, prior	اَغِي agī.
Format.	اَغِي agīē.	اَغِي agīa.
Vocat.	اَغِي agīā.	اَغِي agī.

PLURAL

Nom.	اَغِيَا agiā.	اَغِيو agiyu (agiū)
Format.	{ اَغِيو agiō etc. اَغِي agiane	اَغِي agīne etc.
Vocat.	اَغِيَا agiā, اَغِي agīau اَغِيو agiō	اَغِيو agiyū (agiū)

5) Adjectives ending in I.

SINGULAR.

	<i>Masculine.</i>	<i>Feminine</i>
Nom.	دُکھِ dukhī, afflicted.	دُکھِ dukhī
Format.	دُکھِ dukhīa	دُکھِ dukhīa
Vocat.	دُکھِ dukhī	دُکھِ dukhī

PLURAL.

Nom.	دُکھِ dukhī	دُکھِ dukhīyū (dukhiu)
Format.	دُکھِ dukhīō etc.	دُکھِ dukhīō etc.
	دُکھِ dukhīne etc.	دُکھِ dukhīne etc.
Vocat.	دُکھِ dukhīō.	دُکھِ dukhīyū.
	دُکھِ dukhīō	

6) Adjectives ending in e (i)

SINGULAR.

Nom.	ہِکامُتھِ hikamuthe, unanimous.	ہِکامُتھِ hikamuthe
Format.	ہِکامُتھِ hikamuthe	ہِکامُتھِ hikamuthe
Vocat.	ہِکامُتھِ hikamuthe	ہِکامُتھِ hikamuthe.

PLURAL.

Nom.	ہِکامُتھِ hikamuthe.	ہِکامُتھِ hikamuthū
Format.	ہِکامُتھِ hikamu thū etc.	ہِکامُتھِ hikamuthūō etc.
	ہِکامُتھِ hikamu thūne etc.	ہِکامُتھِ hikamuthūne etc.
Vocat.	ہِکامُتھِ hikamu thū	ہِکامُتھِ hikamuthū.

جی پھانئس تہ پرلئی میڑاں تہ ڈوہینٹوں مکن پھانئ

If thou likest to meet (thy) friend, then esteem virtue more than vices. Sh. Jam Kal VIII, 22

جکوکړه ښي ځاي مڼ هکړي ۽ کهان ننډهي کهي

بهکي ۽ مارغړن کهي ائس بهکي اري سو آستان جي پاتشايي

من ۽ کهان ننډهو ځي ر

Whosoever break one of these least commandments and teach the people thus, he will be called the least in the kingdom of heaven Matth V, 19

Chapter X.

Numeral adjectives

§ 22

The Sindhi possesses a great variety of numeral adjectives

I The CARDINAL NUMBERS are

۱ هڪ hiku هڪ huku ايڪ ōku, هڪڙو hīkārō هڪڙو hīkārō, one.

۲ ٻا ba, two

۳ ٽري tre, three.

۴ چار čaro, four

۵ پنج panja, five.

۶ ڇهه čha, or ڇڻا čhana, six

۷ سٽ sata, seven

۸ اٺه aṭha, eight

۹ نون nūvā, nine.

यष्टि - सत्तर sataro, soventy, makes an exception, final t (Sansk. सप्तति) having been changed to r the same is the case in Panjābī (sattar), Hindūstānī (sattar) and in Marāṭhī (sattar) - असी asi, eighty, Sansk. अशीति, Panjābī and Hindūstānī assi, but Marāṭhī asi. - नव नवे, ninety (in Lār also नवे nōo), Sansk. नवति, Panjābī likewise navvō Hindūstānī navō, but Marāṭhī navvad

- ३१ ایکترہ اکتریha, thirty one
 ३२ بترہ batrīha, thirty two
 ३३ ترترہ trōtrīha, thirty three.
 ३४ حوترہ čotriha, thirty four
 ३५ پانچترہ panjatrīha, thirty five
 ३६ چترہ čhatrīha, thirty six
 ३७ सत्रह satatrīha, thirty seven.
 ३८ अठत्रह athatrīha, thirty eight.
 ३९ उनत्तरह unōtālīha, thirty nine.
 ४० चालिह čālīha, fourty

When *चालिह* is preceded by the units (amoi which must also be numbered un one less), it changed to *तालिह* but in this case the units require the conjunctive vowel *ē*, to facilitate the pronunciation. This change of *č* to *t* is not yet to be found in the older Prakrit, but seems to belong to a later period of the language. Lassen only mentions (§ 33, 4) that *t* is occasionally changed to *t* and *č*, thence we may conclude, that vice versa *č* also was liable to be changed to *t*. The same is the case in the Panjābī (iktālī) and Hindūstānī (iktālī), but not in Marāṭhī (ōkēčālī).

units, are changed, for euphony's sake, to *hathe* and *hatare*, initial (and now medial) *s* being softened to *h*. The same is the case in Panjābī, but in Hindūstānī and Marāṭhī the *s* of *sāth* is retained, whereas that of *sattar* is softened to *h*.

٦١ اِکْهَٹھو *ēkahatho*, sixty one

٦٢ بَہَٹھو *bāhatho*, sixty two

٦٣ تِریہَٹھو *trēhatho*, sixty three.

٦٤ چوہَٹھو *chōhatho*, sixty four

٦٥ پَنجَہَٹھو *panjahatho*, sixty five.

٦٦ چھَہَٹھو *chāhatho*, sixty six.

٦٧ ساتھَٹھو *satahatho*, sixty seven.

٦٨ اٹھَہَٹھو *athahatho*, sixty eight.

٦٩ اُنَہَٹھو *unahatho*, sixty nine.

٧٠ سَٹھو *satho*, seventy

٧١ اِکْہَٹھو *ēkahatho*, seventy one.

٧٢ بَہَٹھو *bāhatho*, seventy two.

٧٣ تِریہَٹھو *trēhatho*, seventy three.

٧٤ چوہَٹھو *chōhatho*, seventy four

٧٥ پَنجَہَٹھو *panjahatho*, seventy five.

٧٦ چھَہَٹھو *chāhatho*, seventy six.

٧٧ ساتھَٹھو *satahatho*, seventy seven.

٧٨ اٹھَہَٹھو *athahatho*, seventy eight.

٧٩ اُنَہَٹھو *unahatho*, seventy nine.

٨٠ اسی *asī*, eighty

The units preceding *اسی asī* and *نَوے navē*, are joined to them by the conjunctive vowel & the same is the case in the cognate dialects.

Annotation. सौ sau is derived from the Sansk. सौ, Prāk
सौ; Panjābī sau or sai Hindūstānī likewise sau or sai
Marāṭhī (in compounds) सै, Gujarātī सै

The numbers above one hundred are commonly
formed as in English by placing the lesser number after
hundred, as

११ एक सौ लुकु luku sau luku, one hundred (and) one.

१२ एक सौ बा, " " " two

But there are two other ways of making up these
numbers, the one is to place before sau the lesser
number in an adjective form, as एक सौ ekō sau,
literally 'one hundred having or possessing one or
to put after the numeral adjective the noun utar (ori-
ginally an adjective) which is contracted with the
termination of the preceding numeral into ōtar, as
एकतारसौ ekōtarsau, one above one hundred. This utar
(Sansk उतर, adj, above) is used in a similar way in
Marāṭhī

११ एक सौ, or एकतारसौ, ekōtarsau,
one hundred (and) one

१२ सौ बा, or सौतारसौ, sōtarsau,
one hundred (and) two

१३ सौ तार, or सौतारसौ, sōtarsau,
one hundred (and) three.

१४ सौ चार, or सौचरसौ, sōcharsau,
one hundred (and) four

१५ सौ पांच, or सौपांचरसौ, sōpañcharsau,
one hundred (and) five.

dh which would be a surprising phenomenon in a modern Prākrit
dham. In regard to vadhavare it would be necessary to trace a
change of n to v of which we could not adduce another instance.

- ۱۲۱ اَیْکِهٖ ز سَو *ekīho sau*, or اَیْکِهٖ زَسَو *ekīhōtarsau*,
one hundred (and) twenty one
- ۱۲۲ بَاوِیْهٖو سَو *bāvīhō sau*, or بَاوِیْهٖو زَسَو *bāvīhōtarsau*,
one hundred (and) twenty two
etc. etc.
- ۱۲۳ تْرِیْهٖو سَو *trihō sau*, or تْرِیْهٖو زَسَو *trihōtarsau*,
one hundred (and) thirty
- ۱۲۴ چَالِیْهٖو سَو *čālihō sau*, or چَالِیْهٖو زَسَو *čālihōtarsau*,
one hundred (and) forty
- ۱۲۵ $\text{اَیْکِهٖ زَ اَیْهٖو سَو}$ *ekētālihō sau*, or $\text{اَیْکِهٖ زَ اَیْهٖو زَسَو}$ *ekētālihōtarsau*,
one hundred (and) forty one.
etc. etc.
- ۱۲۶ پَنجَاھٖو سَو *pañjāhō sau*, or پَنجَاھٖو زَسَو *pañjāhōtarsau*,
one hundred (and) fifty
- ۱۲۷ شَیْ سَو *sathyō sau*, or شَی زَسَو *sathyōtarsau*,
one hundred (and) sixty
- ۱۲۸ سَتْرِیْو سَو *sataryō sau*, or سَتْرِیْو زَسَو *sataryōtarsau*,
one hundred (and) seventy
- ۱۲۹ اَسَو سَو *asyō sau*, or اَسَو زَسَو *asyōtarsau*,
one hundred (and) eighty
- ۱۳۰ { نَوِیْو سَو *navīyō sau*, or نَوِیْو زَسَو *navīyōtarsau*,
 نَوِیْو سَو *nōyō sau*, or نَوِیْو زَسَو *nōyōtarsau*,
one hundred (and) ninety

When the numeral adjectives of the first series precede the Plural of سَو *sau*, they must agree with their substantive in number, as

- ۲۱ اَیْکَا تَ سَو (or) اَیْکَا تَ سَو *ekā tā sava* (or *sā*), literally
two hundreds having or possessing one.
- ۲۲ دَوِیْو تَ سَو *dvīyā tā sava*, two hundred and two
etc. etc. etc.

بِلِیل nīlu, ten billions (one hundred kharbs)

پَدَم padamu, one thousand billions (one hundred nīls)

Annotation. سَہَسُ sahasu is derived from the Sansk. सहस्र, Prāk. सहस्र. It is a regular substantive and inflected accordingly. ہزار hazāru (s. m.) is of Persian origin — لکھ lakh, Sansk. लक्ष; Hindūst. lak (and lākḥ); Marāṭhī lakh it is likewise treated as a substantive masc. — کِرور kirōre (Sansk. कोटि) is not inflected, whereas کور kōru is treated as a regular substantive. The following numerals, which belong more to the realm of fancy, are all substantives, as: ارب, Sansk. अर्बुद, کھرب, Sansk. कर्ब, بِلِیل, Sansk. ? پَدَم, Sansk. पद्म

§ 23

Inflection of the cardinal numbers

ہِک hiku or ہِکِرُ hīkirō are regular adjectives and inflected according to their respective terminations (ہِک m ہِک fem. etc.), the other numerals have no change of gender, but are inflected in the Formative Plural, as

٢	ba, two,	Format. Plural	بِی bīne.
٣	تِری trē, three,		تِرِی trīne.
٤	چار chār, four		چَہِی chāne.
٥	پَنج panja, five,		پَنجَہِی panjane.
٦	چھ chha, six,		چَہَہِی chahane.
٧	سَٹ sahā, seven		سَٹَہِی satane.
٨	اٹھ atha, eight		اٹَہِی athane.
٩	نَو nāvā, nine,		نَہِی nāyane.
١٠	دَہ dāha, ten		دَہَہِی dahane.

ending in *ô*, as *ویہیں* *vihô*, in scores, *سوں* *savô*, in hundreds, *س* *sahâso*, in thousands.

When a noun in the Formative Plural takes the termination *ne* or *ô*, the preceding numeral, like all other adjectives, must take the same too, or *دھیں ویریں کہی* *dhēin vērīn kehī* to ten enemies, or *دھیں ویریں کہی* *dhēin vērīn kehī* and *قری* *qarī* do not admit of a Formative in *ô*, but make it *ī*, as *بیں* *bī*, *تریں* *trī*, of *جَار* *chār* there is a Formative as well in *ī* as in *ô*, *چَیں* *chāī* or *چَہیں* *chāhēin*, but the Formatives *bī*, *trī*, *chāī* are also used with Formatives of nouns ending in *ne*.

The emphatic *ī* (*hī*) may also be affixed to the cardinal numbers to express completeness or intensity, as *بَہیں* *bāī* or *بَہیں* *bāī*, all two = both, Formative Plural *بہیں* *bāī* or *بہیں* *bāī* or *بہیں* *bāī*, *بہیں* *bāī*, *بہیں* *bāī*, all three, Formative Plural *بہیں* *bāī* or *بہیں* *bāī*, or *بہیں* *bāī*, *بہیں* *bāī*, *بہیں* *bāī*, all four, Formative Plural *بہیں* *bāī*. *اٹھیں* *athāī*, all eight, Formative Plural *اٹھیں* *athāī*, etc.

The cardinal numbers, from two upwards generally require their substantive in the Plural but they may also be constructed with the Singular, after the manner of the Persian. *Sau*, *hazār*, *sahās*, *lakha* etc., being properly substantives, are either constructed with the Genitive Plural of the following substantive, or they have the same coordinated in the Plural. The numerals preceding a substantive may either be inflected according to the termination of the substantive or they may remain

causest these hundred Fairies to sit down and shewest me a dancing etc. *Amulu Mānuku*, p 144

حُزْرِي تَنُهِن جُواں حِي نَدَوں سَا نَدَوں كَهَا

In the body of that young man there are nine hundred and nine wounds. *Sh K&d. VI, 7*

تَنُهِن سَاں دُفَّ سَا دُتَارِں جَا حَرْهِنَا دُونَدِیں يَكَهِيں

With him ten hundred liberal persons mounted on swift boats. *Ajaib*, v 253

سَوِيں آہِيں اَر مِيں پُتَا بَہِي دَانَا دَل

Hundreds and also other multitudes of generous persons are in the world. *Sh Sor II, 3*

مَرَمَن تَاں مَوں کَہِي تَہِنَا کَرَمَں ہَرَار

Thousands of physicians I have had for (my) disease. *Sh. Ābir I, Epil.*

جِي ہَوِي ہَوَت ہَرَار تَہ بَہَا بَآح کَو مَہ پُہَا اِي سَاں

If thou hast thousands of sweathearts, even then compare none with Punhu. *Sh. Maib V, 2*

اِيکَ قَصَر دَر لَکَہَ ہَاں کِلِس مَکَر مَوں

In one palace there are lakhs of doors, windows in thousands (belong) to it. *Sh. Kal I, 23*

جِيہَاں قَاتِل کَوَر اکَہُتَوں اوڈانہِيں کَہَاں

Where there are ten millions of killers, in that direction lift up thy eyes. *Sh. Jam. Kal IV, 4*

پَلَنگَ پَہَرکِيوں پَالکِيوں نَدَوں لَکَہَ دَالِي يَدَل

Of bedsteads, beddings, palkis nine lakhs, nls of hard cash *Sh. Sôr II, 5*

ارہون	arhō,	the eighteenth.
اولیہون	ūnīho,	the nineteenth.
ویمون	vīhō,	the twentieth.
ایک وون	ēkīhō,	the twenty first.
توہون	bēvīho,	the twenty second
	etc.	etc.
تیرہون	trīhō,	the thirtieth.
چالیہون	čālīhō,	the fortieth.
پنجاہون	panjāho,	the fiftieth.
ساتھون	sathyō,	the sixtieth
سترہون	sataryo,	the seventieth
اسیون	asyo,	the eightieth.
نویسٹون	naviyo,	} the ninetieth.
نواہون	navēo,	
سویسٹون	saviyo,	} the hundredth.
سوتون	sau-ō,	
ساون	sau-o,	

Of compound numbers only the last takes the form of the ordinal and is inflected, as

ایک سو پہریون hiku sau peheryō, the one hundred and first.

دو سوویون ba saviyō, the two hundredth.

دو سو بیون ba sū bīō, the two hundred and second

ہزارون	hazārō,	} the thousandth.
ہزارون	anhāso,	

Format.	{ <table> <tr> <td>پہریاں</td> <td>peheryā.</td> </tr> <tr> <td>پہریں</td> <td>peheryane</td> </tr> </table>	پہریاں	peheryā.	پہریں	peheryane	{ <table> <tr> <td>پہریاں</td> <td>peheryā.</td> </tr> <tr> <td>پہریں</td> <td>peherine.</td> </tr> <tr> <td>پہریوں</td> <td>peheryune.</td> </tr> </table>	پہریاں	peheryā.	پہریں	peherine.	پہریوں	peheryune.
پہریاں	peheryā.											
پہریں	peheryane											
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پہریں	peherine.											
پہریوں	peheryune.											
Vocat.	{ <table> <tr> <td>پہریاں</td> <td>peherya.</td> </tr> <tr> <td>پہریوں</td> <td>peheryō</td> </tr> <tr> <td>پہریوں</td> <td>peheryun.</td> </tr> </table>	پہریاں	peherya.	پہریوں	peheryō	پہریوں	peheryun.	{ <table> <tr> <td>پہریوں</td> <td>peheryū.</td> </tr> </table>	پہریوں	peheryū.		
پہریاں	peherya.											
پہریوں	peheryō											
پہریوں	peheryun.											
پہریوں	peheryū.											

پھریزوں ویری پالہس جو آہ لُحس لُحس ناااں

His first own enemy is the unlucky, wretched,
ignorant man Sh. Barvō Sindhī, Chōt. 18

كوپا كېلى كۇڭيا ساھو سېلدار

هَيْكَلًا بَهَائِرًا سَا بَهَائِرِيَا لَرِيَا حَايِي يَارَ

In the fort of Kūfa are happy the heroes clad in
armour,

The first are the brothers, the second the nephews,
the third the beloved friends. Sh. Kēd. III, 2

ایکویہنچ ماہ عاشق کھی وئو ویری ہاں

تَحْفِی تہتر مَحْرَبَ سس ہاویہنی مَہِ جہاں

On the twenty first (date) self was forgotten to
(= by) the lover

Consciousness became hidden with the beloved on
the twenty second. Maj 518, 519

کَاہِسْ ذِیْلَہَ کَرَمَ وَرَتُو دِہْرَ اَکِی حو

On the eleventh day the kindness of the Bērāgis returned Sh. Rāmāk, II, 11

The date of the year is not expressed by the ordinals, but by the cardinals.

نَانُونِ nāo,	tho	number	'nine
دَہَرِ dahō,	"	"	ten
یَاہَرِ yārhō,	"	"	eleven
بَاہَرِ bārhō,	"	"	twelve
تیرہَرِ tērō,	"	"	'thirteen
چودھَرِ cōdhō,	"	"	'fourteen'
پندرہَرِ pandrahō,	"	"	fifteen
سورہَرِ sōrō,	"	"	sixteen
سترہَرِ satrahō,	"	"	seventeen
آرہَرِ arhō,	"	"	eighteen
اولیہَرِ ūlīhō,	"	"	'nineteen
ویہَرِ vīhō,	"	"	'twenty
ایکہَرِ ēkīhō,	"	"	twenty one
etc. etc.			
تیرہو trīho,	"	"	thirty
چالیہو čālīho,	"	"	forty
پنجاہو panjāhō,	"	"	'fifty
سٹھہَرِ sathyō,	"	"	sixty
سترہو sataryō,	"	"	'seventy'
آسرو asyo,	"	"	eighty
تویو navīyō,	"	"	ninety
سویو savyō,	"	"	'hundred'

They are regularly inflected as adjectives ending in
 ۛ ہِکَا two units تِری کھاں برو چونکو تھو لگی after
 the number three comes the number four

चारुंक čaũku, चारुंकि चारुंकि, the sum of four, कुरी kūrī, a score, are only used substantively, the latter generally in the Formative Plural कुरी kūrī, in scores, as

तस्य शक्रानां कुरी नृणां ग्रामं जा

In thousands are the thanksgivings, in scores the favours of the kind one (i. e. God) Sh. Surūg I, Epil. 1

सकुरी saukurī, a hundred, is only used when speaking of interest, expressing our "per cent", as रुपयैः द्वौशतैः अर्धशतैः I borrowed two hundred rupees at five rupees by the hundred (i. e. at five per cent). The percentage may also be expressed by an adjective (a so-called Bahuvrīhi, cf. § 12, II, 5), compounded of the respective amount and the adjective ōtarō, 'having above', as

एकशतं एकोऽपरं one hundred having one above it, i. e. one per cent

द्वोऽपरं two per cent.

तृोऽपरं three per cent

etc. etc.

Of the same kind are the compound adjectives, such as चारुंनो čaũno (sau), one hundred having four Annas, i. e. 4 Annas per cent त्रिपान्यो tripānyō (sau), one hundred having three quarters of a rupee, i. e. at three quarters of a rupee per cent, etc. When मितं mitī (interest) is used, स is omitted, as अर्धशतं मितं, interest of one and a half

ایکہ رتو ekihūnō, twenty onefold

ترہتو trihunō, fortyfold

چارہتو čalihūnō, fortyfold.

پنجاہتو panjāhūnō, fiftyfold

ساتھتو saṭhyūnō, sixtyfold

ساترتو sataryūnō, seventyfold.

آشتتو aṣṭyūnō, eightyfold.

نہتو navcūnō, ninetyfold

سشتتو saṣṭyūnō, hundredfold

In the same way the affix ūno (cf § 10, 28) is added to the fractional numbers, as

آدھتو adhūnō, one half fold

سواٹھتو savāṭhūnō, one (or a certain sum) and a quarter-fold

دھتو dēdhūnō, one and a half fold

آدھاتھتو adhāṭhūnō, two and a half fold

جَدِّہِیں آندو تَدِّہِیں تَہاں کَہاں ہِیلو دَوڑَحَ حو ہار

تہا کریوس

When he has been brought over by you, then you make him twofold more a child of hell, than yourselves Matth. 28, 16

ہنا ہج چکی دھرتی ہی ہنا سی پھرتا کی سٹو کی

ہونا کی ترہتو

Other seeds fill upon good land these brought forth fruit, some hundredfold, some sixtyfold, some thirtyfold Matth. 13, 8

- پاء pāu, a quarter, Plur پاو pāva or پاتا pā.
 تریہائی trihāi, a third.
 ادھ adhu, a half
 سواہی savāi, one and a quarter, a quarter more
 (than the whole).
 ساڈھ sādhu, one half more (than the specified sum)
 دھدھ dēdhe, one and a half

b) adjectives are

- | | | |
|-------------|---|-----------------------------------|
| پونو paunō, | } | one quarter less (than the whole) |
| مونو munō, | | |
| ادھ adhu, | } | half |
| ادھو adhō, | | |

- سوا savā, one quarter more (than the whole)
 ساڈھا sādha, one half more (than the whole)
 دھدھ dēdhu, one and a half.

اڑھائی aṛhāi, two and a half

Annotation چڑھ, چڑھائی, چڑھہ is derived from the Sansk. चतुर्थी, Hindūstānī cauth, cauthāi, in the same way تریہائی is derived from the Sansk. तृतीया, Hindūstānī tihāi پاء corresponds to the Sansk. पाद, Hindūstānī pād the adjective پونو has sprung from the Sansk. adj. पादोन, Hindūst. paunā, Marāṭhī pāūp the origin of مونو is doubtful. ادھ is substantive and adjective at the same time, Sansk. अर्ध, Hindūst. adha سواہی and the adjective سوا are derived from the Sansk. सप्तम, having a quarter, Hindūst. and Marāṭhī: savā साडह and the adjective साडहा (Plur m.) from the Sansk. adjective सार्ध, having a half, with a half Hindūstānī (Instrum)

تِدِّعِن سَادَّهًا نِنَوَن سِرَّ سِنْدَرُ تَرَارِي تَرِي

Then she weighs with a balance nine sers and a half of read lead Maj 320

دِدِّدھ dēdhu, one and a half, is only used in the Singular and not compounded with other numbers, as
 اَنو دِدِّدھُ one Anna and a half رَتِي دِدِّدھُ one ratī and a half

اَدِّدھِ adhāī, two and a half, is only used in the Plural, without distinction of gender in the Nominative in the Formative Plural it makes for the Masc اَدِّدھِ adhāine, اَدِّدھِ adhāyane or اَدِّدھِ adhāne, and for the fem. اَدِّدھِ adhāine, اَدِّدھِ adhāyane, اَدِّدھِ adhāne, اَدِّدھِ adhāne
 اَدِّدھِ اَدِّدھِ اَدِّدھِ two yards and a half اَدِّدھِ اَدِّدھِ two Tōis and a half Formative اَدِّدھِ اَدِّدھِ etc.

From these fractional numbers another kind of adjectives has been derived, implying "consisting of, computed at such a rate, standing in such a relation", as

پَانِیو pānyō or پَانِیو pānyaku, only used in the compound تِرِپَانِیو or تِرِپَانِیو, computed at at three quarters of a rupee

پَانِو pānō, compounded with cardinal numbers, as
 تِرِپَانِو, consisting of three quarters.

سَوَاوِ savāyo, computed at $1\frac{1}{2}$,

دِدِّدھِ dēdho, consisting of $1\frac{1}{2}$.

دِدِّدھِ dēdhuō, standing in the $1\frac{1}{2}$ place

اَدِّدھِ adhāyō, consisting of $2\frac{1}{2}$.

اَدِّدھِ adhāō, standing in the $2\frac{1}{2}$ place

1 PERSONAL PRONOUNS

The Sindhi has a personal pronoun only for the first and second person Singular and Plural, the third person is made up by means of demonstrative pronouns. A remnant of the old (now lost) personal pronoun of the third person has been preserved in the pronominal suffix of the third person, as we shall see hereafter

1) The personal pronoun of the first person.

There are two forms in common use for the first person Singular, **آئون** āū, and shortened **آں** ā, besides these **مان** mā or **مون** mu are also dialectically used in Siro

The great deterioration of the language is strikingly illustrated by the present forms of the absolute pronouns. The Prākṛit form is **अहं** or **अहम्** (Sansk. **अहं**) but in the corrupted Apabhraṃśa dialect, the mother of the modern Sindhi, we meet already the form **हउं**, from **हमु** (by elision of **म**), from which the Sindhi **au** has drawn its origin (Lassen, § 183) the other form **ā** has been simply contracted from **अहं**. The two other forms **mā** and **mū** are originally the Accusative, Sanskrit **मां** (Prākṛit shortened **मं**), and are still used as the Formative Singular

The Genitive **مون** mūhū or **مون** mūhō, with the adjective affix **جو** jō, is to be referred to the Prākṛit Genitive **मह** (Sansk. **मम**), Apabhraṃśa **महु** (Lassen § 183), the vowels being nasalized in Sindhi

The Nominative Plural is **اسيں** asī, Prākṛit **अमहे** (Sansk. root **अस्म**) in Sindhi **m** has been elided and final **ū** changed to **i** (= **ī**) the Formative **آسان** asā

آن جي ڏٺا ٿو ڏاڏا ڏاڏا ڏاڏا ڏاڏا ڏاڏا

نن ڏاڏا ڏاڏا ڏاڏا ڏاڏا ڏاڏا ڏاڏا ڏاڏا ڏاڏا

If they have been seen by you, for God's sake tell (me)
After them my eyes weep night and day Sh. Hus.
X, 22

ڪي نه ڇڏينديس جاني آن حو ڏاڏا

By no means I shall give up my friend till the day
of resurrection. Sh. Kēd. IV, Epil.

ڪاڏي مون ڪهي ڪينئي هئاين مٿان ڏاڏا ڏاڏا ڏاڏا

Kāzī, why dost thou beat me, having seen me ill,
o friend! Maj 251

مونپانتي اڪي هوند ڪهرئون ڏاڏا ڏاڏا ڏاڏا ڏاڏا

Even before me all would have perhaps slid down
(into the river) having taken their jars. Sh. Sulī I, 4

آهيس آڙ الله سڀن آسان دهن ايمان

She is bashful before God and faithful towards us.
Maj 671

اسانهون وهي وٽرو ڏاڏا ڏاڏا ڏاڏا ڏاڏا ڏاڏا

Our love flows excessively with our sweethearts.
Maj 675

2) The personal pronoun of the second person.

The pronoun of the second person is تو tu, which
points rather to the Sansk. त्वं, than to the Prāk. तुम,
the Formative and Instrumentalis تو to is derived from
the Prāk. Instrum. तुए, the Genitive تنهن tūhū or تنهن
tūhū (with جو etc) corresponds to the Apabhraṃśa Ge-
nitive तुहं

Gon.	تُو حو tūhū jō (tūhō jō), تو حو tō jō
Dativo.	} تو کھی tō khō.
Accus.	
Ablat.	توہاں tōhā, تو کہان tō khā.

PLURAL.

Nom.	توہیں tavhī, توہیں tavi, تہیں tahi, تہیں tal.						
	آوہیں avhī (avhō), اوہیں avi, آہیں ahi, آہیں āhi,						
	آنہیں āi, آنہیں āi.						
Format.	} توہاں tavhā, تہاں tahā, آوہاں avhā, آہاں ahā,						
Instrum.							
	آں ā.						
Gon.	<table> <tr> <td>توہاں جو tavhā jō etc.,</td> <td>آوہاں جو avhā jō,</td> <td rowspan="2">} آہں āhū jō</td> </tr> <tr> <td>توآہں جو tavāhū jō,</td> <td>آوآہں جو avāhū jō</td> </tr> </table>	توہاں جو tavhā jō etc.,	آوہاں جو avhā jō,	} آہں āhū jō	توآہں جو tavāhū jō,	آوآہں جو avāhū jō	
توہاں جو tavhā jō etc.,	آوہاں جو avhā jō,	} آہں āhū jō					
توآہں جو tavāhū jō,	آوآہں جو avāhū jō						
Dativo.	} توہاں کھی tavhā khō, آوہاں کھی avhā khō.						
Accus.							
Ablat.	توہاں کہان tavhā khā etc.						

The emphatic I or hī, hī is very frequently joined to this pronoun in all its forms

توہیں رہے، رُوخ میں توہی ڈانہہ بدن

Even thou remainest in my heart, only towards thee my eyes (are directed) Maj 211

توہم سہیلوں کا ما آ توہی لہ

Even for thy sake I have borne the tauntings of my companions. Sh Mūm Rānō I, Epil

توہی سددو مہو لو بہلی گری کدھوم

Even thy reproach has been welcomed by me. Maj 341

Inflexion of the proximate demonstrative.

هي hī, thīa.

Nom. هِي hī, هِی hē, هِیْ hīa or هِیْ hīu, masc., 'this' he
هِي hī, هِی hē, هِیْ hīa or هِیْ hīa, fem., 'this' she

Format. } **هين** hina or **اين** ina, com.

Genit. hina jō or ina jō

Dative. **میں** *hina khē* etc.

Accusat. { ہیں hīn khē etc.
ہی hī etc.

Ablat. ^(١٢) هِنَا هِنَا hīna khā etc. هِنَا hīnā.

PLUTRAI

Nom. **هٰهِي** hī **هِي** hē, 'these', 'they', com.

Format. } **هِي** hine or **اِي** ine, **هِيَانِي** hinane or **اِيَانِي** inane.

Genit. **ہیں جو** *hine jo*, **ہیں جو** *hinane jo*.

Dative. hine khō hinaṇe khō.

Accus. { ہی hī, ہی hē.

Ahlat. **ہیں کہاں** hūne khā etc.

There is also an emphatic form of this pronoun, *hēi*, this very one.

ہرُں ہا اِی پُتھ مِس اِی سَعَادَت سَنَدِیَام

To travel after Punhū, this is my happiness. Sh
 Mayb III. 1

ہیں پالی سیں پانہں جو مور د مٹھو دھو

With this water she does not wash at all her head.
Sh. Suh. Chōt. 3

Accus.	{ انہی کہی inhē khē etc. اھو ihō m., اھا ihā, fem
Ablat.	انہی کھان inhē kha etc.

PLURAL.

Nom.	اھی ihē, com.
Format.	{ انھان inhane, انھیں inhine, انھیں inhe
Instrum.	
Genit.	انھیں جو inhane jo etc.
Dative	انھیں کہی inhane khē etc.
Accus.	{ انھیں کہی inhanē khē etc. اھی ihē, com.
Ablat.	انھیں کھان inhane khā etc.

The emphatic I may also be added to this pronoun, to point the object out with still greater distinctness, as اھوئی ihōī, this very same person, fem اھائی ihāī, Format. اھی ihēī Plur اھی ihēī Format. انھیں inhi or commonly انھیں inhi

اھو سائقی حو سَبُّ حو ہڈا اُکارِی تارِ مَن

Even this is the cause of the Lord, that he draws forth the drowned ones from the eddy Sh. Surāg II, 16

عاشقی عند آہا ، حوی انہی ہو پنا

The lovers, says Abd ul Latif, have fallen into this very reflection. Sh. Kal I, 8

اھی کمِ الہی نہ نہ کن میں کمر کھری

Even these are the works of God otherwise who would step down into the whirlpools? Sh. Suh. VI, 13

Format. } هُنْ hunā, اُنْ una, com.
Instrum.

Dative. هُنْ کَہی hunā khē etc.

Accus. { هُنْ کَہی hunā khē etc.
هُو hū, هُی hūa etc.

Ablat. هُنْ کَہَاں hunā, اُنْ کَہَاں hunākhā, اُنْ کَہَاں unā, هُنْ کَہَاں hunā khā.

PLURAL.

Nom. هُرْ hū, هُو hō, هُہ hūe, اُہ ue, هُہ hūe, com.

Format. } هُنْ hūnane, اُنْ unane هُنْ hūne, اُنْ une.
Instrum. (emphatic هُنْ hūnī)

Dative. هُنْ کَہی hūnane khē, هُنْ کَہی hūne khē etc.

Accus. { هُنْ کَہی hūnane khē etc.
هُرْ hū, هُو hō etc.

Ablat. هُنْ کَہَاں hūnane khā etc.

پَرِیَہَاں پَندہ گَری ہَلِی آہو ہو

Having travelled from a foreign country he had come. Sh. Sōr I, 3

ہوہ حَا پَائی پیرِ میں کُنہیں آں جیتی نہ آہوہی

I am not worthy of that shoe, which they put on (their) foot. Sh. Kōh. III, 8

اُنْ دَرِ اَکَہیا حِ رِخاہو وُجُوہ

At that door those are accepted, who have lost their existence. Sh. Surāg I, Epil. 2

ہوہ مَحَلِ ہوہ رِ ہوہ مَصَرِ قَاصِیں

Those are the mansions, those the mosques, those the palaces of the Kāfir. Maj 137

Formative انهي unhēi, انهي nnhi or انهين nnah
 Plural انهي uhēi, Formative انهني nnhanī or انهين
 nnhi

اَکي تهي سَني انهي سَدي کالهي

The story of that very (person) was heard before
 Sh. Khāhōrī I, 11

انهي کهَر ميں آچي انهي تار کهي : اَنه جي ماءِ مريم
 هي ڏسي هن کهي پيرين پَني پوجائون

Having come to that very house (and) having seen
 that very child and its mother Mary, they fell at her
 feet and worshipped (her) Matth. II, 11

هي چَندَرُ اهوئي جو هِت پَسي تهر پرتي کهي

This one sees the moon, and that one, who is there
 (sees his) friend. Sh. Kambh. I, 8

سَدا اهي تُو کهي سارِ

جي نہ کڏهن مَـ و گام کڏارِ

Even those remember thee always

Who never live in a town. Sh. Sārangu II, Epil

انهين ڏاں آءِ چَدي آھم سَک سَرس

Even towards them, says Aḥmad, I have an im-
 mense longing Umar Māruf X. 1)

6) The remote demonstrative pronoun جھو
 ujhō, that one present, is, like اچھو ijhō, only used
 in the Nom. Singular and Plural. It is compounded of
 the base 'u' and the Sansk. pronoun ह (see जहू)

1) A poem different from that contained in the Khāhōrī jo Rūsalā

Format. }
 Instrum. } جِي Jane, جِي Jine جِي Jinhane جِي Jinhine.
 جِي Jane, جِي Jine.

Genit. جِي Jane jō etc.

Dative. جِي Jane khē etc.

Accus. جِي Jane khē جِي jē.

Ablat. جِي Jane khā etc.

In poetry the emphatic I very frequently is added to the Formative Sing and Plur of this pronoun, as
 Format. Sing جِي jāhī, Format. plur جِي Janī (also written جِي Janī), جِي Janhī (to be well distinguished from the Format. Sing)

هو جا پک پاؤنی جي چاڙاڻ ٿنهن چواکو

That, which is the spittle of Punhū, of that will I lick a drop Sh. Sah. II, Epil. 2

جِي سِي ساهڙ جي سا ڪهڙو د پڇهي ڪهاڻ

جِي ڪهي ڇي جي اوساڻ سي واهڙ بهائڻ وڪهڙيو

She, who has a longing for Sahara asks not for a slope in the ferry

Those, who thirst after love, consider the brooks as small steps. Sh. Suh. III, 4

جي ڇي ڇي ڇي ڇي ڇي ڇي ڇي ڇي ڇي ڇي

Those who have fallen asleep on the evening, suffer pains indeed. Sh. Khāhōrī III, Epil. 2

ڊيندا سي ايمان سن ڪليو ڇي ڇي

They will depart with faith, in whose mouth the creed is. Man 37

Format.	} تنہیں tāhē.
Instrum.	
Genit.	جوں جو tāhē jō etc.
Dative.	کے تہیں tāhē khē
Accus.	کے تہیں tāhē khē سو sō, سا sā.
Ablat.	تہیں tāhā, کھان تہیں tāhē khā

PLURAL.

Nom.	سی sē, com.
Format.	} تن tane, تی tine تینے tinane, تیں tinne
Instrum.	
	تہیں tinhana تہیں tanhine.
Genit.	جوں تن tane jō etc.
Dative.	کے تن tane khē etc.
Accus.	کے تن tane khē, سی sē.
Ablat.	تہیں taneā, کھان تن tane khā etc.

The emphatic **I** may also be joined to this pronoun, as Nom. Sing سوئی soī, fem. سائی sāī Format. جوں tāhī Nom. Plur سی sēī, Format. تہیں tanī or جوں tanhī

سو ہیٹی سو ہو سو آجل سو اللہ

سو پریم سو ہمسامہ سو دیرپا سو داورو

He is this, he is that he is death, he is Allah.

He is friend, he is breath he is enemy, he is helper

Sh. Kal. I, 19

سو میرا ساھی تنہیں ستی دھم مہ کاکہ روں

O Sūmiro! do not confine in fetters that chaste woman! Sh. Um. Mār III, 9

kin, kinh, kinhō, Panjābī kaup, Instrument kin, Format. kis
 Plural kaup, Formative kinē. Bangālī: kō, Formative kāhā;
 Plural kāhā rā.

SINGULAR

Nom. کیر kēru, fem. کیر kēra.

Format. }
 Instrum. } کنہیں kāhē, com.

Genit. کنہیں جو kāhē jō etc.

Dative کنہیں کھی kāhē khē.

Accus. { کنہیں کھی kāhē khē
 کیر kēru, کیر kēra.

Ablat. کنہیں کہاں kāhē khā.

PLURAL

Nom. کیر kēre, com.

Format. }
 Instrum. } کن kane, کین kine, کین kīnane, کین kīnine
 کنہیں kīnhane, کنہیں kīnhine.

Dative. کن کھی kane khē etc.

Accus. { کن کھی kane khē etc.
 کیر kēra.

Ablat. کن کہاں khane khā etc.

کیر آنہیں کتہاں ہنس تھارو نالو

Who art thou? from whence proceedest thou? what
 is thy name? Maj 167

کتر تاسین کین حی کیر حالی کتہاں

Who is the brāhman woman? whose (Genit. Plur)
 is she? who knows her? Sh. Mat̃ I, 14

سَدِهَڙِيَا سَرِي حُون كِه پَڄَارُون كِي

Why do the vacillating ones talk of strong wine?
Sh. Kal II, 25

4) The interrogative pronouns کِهو kēhō,
کِهَارو kēhāro and کَڄَارو kujārō, what? which?

These three interrogative pronouns may either be used absolutely or adjectively with a substantive. Instead of کِهو kēhō the form کِئو kēō is also used in Lār کِهَارو kēhāro may also be written کِهَارو kēhāro or it may be contracted to کِرھو kērho, about their derivation see Introd. § 2, 6 They are inflected regularly The Dative Sing. of کَڄَارو, i. e. کُڄَارِي kujārē khē and the Ablative of the fem. Sing. کُڄَارِيَن kujārēñ (frequently also written کَڄَارِيَن) is generally used as an interrogative adverb, why? what for?

کِيهِي پَر پَرِيں تُوکِي دُٔاڙِي رِي

In which wise wilt thou, o afflicted one! pass (thy time) without the bountiful? Sh. Jam. Kal. IV, 16

تِهَنُو کَڄَارُو قِيَسَ کِهِي اُچَنُو اِيئي چَوِي

What has happened to Qais? having come they speak thus. Maj 39

کَڄَارِي کِهِي تُو کِئُو تُو پَنَهَن حُو حَال

Why has thy own state been made by thee thus?
Maj 655

Nothing else will be of use to thee, except that,
which thou hast sown thyself,

Not a grain givest thou to any one, accumulating
thou hoarest up treasures. Mānghō 10

کي چيکي چين بي کي لهن سترندي سار

Some (lightnings) flash over China, some take notice
of the Samargandīa. Sh. Sār IV, 12

کريان بي نه کن آهر انهن آهيان

I do not other (work) for any, even his I am. Sh.
Um. Mār VII, 5

The emphatic form of this pronoun is also in
frequent use

SINGULAR

Nom. کوئی kōī, any one, fam کائي kāl

Format. کائي kālī

PLURAL

Nom. کائي kālī, or کائي kāl, کائي kāl

Format. کائي kālī or کائي kālī

دو سوي جي کائي ن جو هوڏا مون چڏها آهي

Because there will be at the door of my friends
some (= several) longing like me. Sh. Jam. Kal VIII,
Epil.

کائي ن کائي مائمنين پيئي کائي

To some, some men some (peculiar) knowledge has
been allotted. Sh. Sōr I, 17

Instead of the emphatic form of this pronoun کو
kō may also be repeated

When کى is followed by the auxiliary verb آعى āhe (is) with a negation, a contraction takes place, as کونہی konhi (in stead of کونہ آعى) there is nobody (m), کانہی kānhi (f) کونہ کو konhuko there is nobody at all (m), کانہ کو kānhukā (f) کى کى kīhī, there is nothing at all

2) The compound indefinite pronoun

جو کو juko whoever

The original form of this pronoun is جو کو juko, fem. جاکا jākā, which alone is in use in the Formative Sing and Plural, in the Nominative Sing and Plural however the form جو کو juko preponderates it is composed of جى ji, if, and کو ku, literally if any one. Instead of کو or جو the reduplicated relative جو جو jojō (and its correlative جو جو eōō) is likewise in use it is inflected in the same way as the single جو (or جو)

The neutral form of this pronoun, جى jī, whatever, is not inflected.

SI GUJAR

Nom.	جو کو juko fem جاکا jākā
Format.	{ جی جی jāhī jāhī
Instrum.	
Genit.	جی جی jāhī kālū jo etc
Dative	جی جی jāhū kālū klu
Accus.	{ جی جی jāhū kālū klu
	جو کو juko جی jōkū
Ablat.	جی جی jāhū kālū klu.

SINGULAR.

Nom. چڪوڪو jekōkō, fem. چڪاڪا jekākā.

PLURAL.

Nom. چڪيڪي jekēkē, com.

The neuter form of it is چڪيڪي jekīkī.

چڪو ڪو پنهنجي بھاءُ جي بي بي تي ٿيو ڪاوڙجي سو
عدالت جو ڏھاري ڇڏيو

Whosoever is angry with his brother without a cause, he will be guilty of judgement. Matth. 5, 2

Annotation. Another compound of ڪو is ڪوڪو harkō, every one, whoever (Hindūstānī: harkōī); it is only used in the Singular and inflected regularly, as:

Nom. ڪوڪو harkō, fem. ڪاڪا harkā,

Format. ڪوڪاھي harkāhē, com.

§ 37

VII. THE RECIPROCAL PRONOUN

پاڻ pāna, 'self'

The reciprocal pronoun in Sindhi is پاڻ pāna, 'self', in person, in contradistinction to تان pānu, a. m., one's own person or personality. It is derived from the Sansk. आत्मा, soul, self, which becomes in Prākṛit either आत्मा (Var III, 48) or आत्मा (Var V, 45). From the latter Prākṛit form appāna, the Sindhi پاڻ has sprung by dropping the first syllable 'ap

Annotation. The Marāṭhī reciprocal pronoun āpaṇ points likewise back to the Prākṛit appāṇa, whereas the Hindūstānī āp (possessive: āp-nā) is to be traced back to the Prākṛit form appā; similarly the Panjābī: āp, possessive āp pā. In Gujarātī both Prākṛit forms reappear: āp, and possessive: āpaṇ nā.

thou (thyself art) in presence of (thy) friends. Sh Abri V, 12

نوجا گر مہ پان کھی جوجی زکریح جوجی

Do not worship thyself o Jogī, keep (thy) devotion! Sh Ramakali VII, 20

نوں تلص جی بہاء کھی کنٹی حوندیں نہ موں کھی
پنہں جی اکھ مں کتر کڈھن ٹی

How wilt thou say to thy brother let me pull out the mote from thy eye? Matth. 7, 4

In this last sentence the subject, to which the reciprocal pronoun is to be referred, must be found out from the context or the emphasis of the speaker

دھُرُ dhure is not a reciprocal pronoun, as alleged by Capt. Geo Stack, it is the Locative of دھُرُ dhuru, 'extremity', exact spot' (Panjābī dhur, adv), used adverbially. The same is to be remarked of پندُ pindu, which is the Locative of پندُ pindu, a. m. body', and signifies 'in person'. For this reason its Genitive is پندُ جو pinda jō etc.

ہر نہ پندُ پانہں جو مہ مہ منہ پائیو

But ask thy own body (i. e. thyself), having turned thy face upon it. Golden Alphabet 48, 7

One another is expressed in Sindhi in the following way

ہر اکھ ہر اکھ سداہیں ساریں

Their hearts always remember each other Maj 200

Accus.	{ سَبْهَ - sabha khẽ. سَبْهٰ - sabhu, fem. سَبْه - sabha.
Ablat.	سَبْهَ - sabha khã.

PLURAL

Nom.	سَبْه - sabhe, com.
Format.	{ سَبْهَانِ - sabhane, سَبْهِيْنِ - sabhine سَبْهِيْن - sabhu Instrum. } nine, سَبْه - sabhe.
Gent.	سَبْهَانِ - sabhano jo etc.
Dative.	سَبْهَانِ - sabhana khẽ etc.
Accus.	{ سَبْهَانِ - sabhane khẽ. سَبْه - sabha.
Ablat.	سَبْهَانِ - sabhaneã (سَبْهِيْنِ - sabhineã) سَبْهَانِ - sabhane khã etc.

In the Nom Plur we find occasionally سَبْه - sabhẽ written, instead of سَبْه - sabha. In the Formative Plural سَبْهَانِ - sabhẽ may be used, instead of سَبْهَانِ - etc., when the noun immediately follows in the Formative (ð)

عَبْرَ سَبْهَانِ وَقْتُ وَتَجَائِمِ پَانِهَسْ جَا

My whole life is useless, my time (pl.) has been lost by me. Sh. Surāg V, Epil.

اَللّٰه اِنْ پَرْتِی جَا سَبْهَانِ

By Allah all the undertakings of that friend are carried out. Maj 688

دِیْتَهَا پَرْتِی سَبْهَانِ قَرْمَاوِ دِسْ

جَا لِدِ سَوْنَهَارَا سَبْهَانِ پَرْتِی هِنَا مُعْتَهْ مَوَجَارَا

Sitting they read with love, causing always their eyes to shed tears

c) The pronominal adjective **سَڀُڪو** *sabhukō*

The compound pronominal adjective **سَڀُڪو** *sabhuko* is inflected as follows

SINGULAR.

Nom. **سَڀُڪو** *sabhuko* fem. **سَڀُڪا** *sabhakā*

Format. **سَڀُڪُون** *sabhakūhū*, com
etc. etc. etc.

PLURAL.

Nom. **سَڀُڪِي** *sabhakō*, com.

Format. **سَڀُڪِي** *sabhakane*.
etc. etc. etc.

There is also a neuter form of this pronoun **سَڀُڪِي** *sabhuki*. The emphatic form **سَڀُڪوڻِي** *sabhukōi* is also used (see **ڪوڻِي**)

سانو ڪوڙي سَڀُڪا هِي سَڙهي سِياري

In Savan (July—August) every one slips (into the river), this one (goes into it) merry in the cold season
Sh. Sah III, 17

اچان ڊله سَڀُڪوڻِي ن وڃان واحڻائي

I come at every time, using shifts I go. Sh Barvo
Sindhi II, 7

پي پيالو عِشقِ حر سَڀُڪِي ڪوڙو

Having drunk a cup of love we understood every thing Sh. Kal II, Epil.

d) The pronominal adjective **مِڙيوڻِي** *miryōi*

The pronominal adjective **مِڙيوڻِي** *miryōi* or **مِڙوڻِي** *miroi* is inflected in the same manner as **سَڀُڪو** *sabhukō*.

c) The pronominal adjective ڪو sabhuko.

The compound pronominal adjective ڪو - sabhuko is inflected as follows

SINGULAR

Nom ڪو sabhuko fem. ڪا sabhuka.

Format. ڪو ڪا ڪو ڪا ڪو ڪا sabhakūhū, com
etc. etc. etc.

PLURAL

Nom. ڪي sabhakū, com.

Format. ڪي ڪي ڪي ڪي ڪي ڪي sabhakano.
etc. etc. etc.

There is also a neuter form of this pronoun ڪي - sabhukī The emphatic form ڪو ڪو ڪو sabhukoī is also used (see ڪو ڪو ڪو)

$\text{سانو ڪو ڪو ڪو ڪو ڪو ڪو}$

In Sūvan (July—August) every one slips (into the river), this one (goes into it) merry in the cold season Sh. Suh. III, 17

$\text{اچان ويله ڪو ڪو ڪو ڪو ڪو ڪو}$

I come at every time, using shifts I go Sh Barvo Sindhi II, 7

$\text{بي پيالو عشق ڪو ڪو ڪو ڪو ڪو ڪو}$

Having drunk a cup of love we understood every thing Sh Kal. II, 4p1.

d) The pronominal adjective مڙيو muryōi

The pronominal adjective مڙيو muryōi or مڙيو mūrōi is inflected in the same manner as ڪو sabhukōi

راتر مڑیئی رت سآن گاری کاندھ گکز

The gravel-stone throughout (i. e. all) make red with blood for the sake of (thy) husband. Sh. Ābri VIII, 8.

حاجک تو متہاء ملک مڑیئی کھوریاں

O bard! upon thee (i. e. for thy sake) I sacrifice all (my) property Sh. Sōr IV, 10

2) Correlative adjectives.

The Sindhi possesses a great facility to derive correlative adjectives from pronominal bases.

a) The pronominal adjectives, denoting 'quantity' are formed by affixing to the original Sanskrit-Prākṛit bases or other bases formed alike, the adjectival termination *rō*, as *کٔترو* *kētarō*, how much? Sansk. कितम् Prak. केतिअ. As similar phenomenon is to be noticed in the cognate idioms, as Hindūstānī *kittā* and *kit-nā*, Panjābī *kit-nā*, Marāṭhī *kitī* or with the affix *k* *kitik*, Gujarātī *kēt-lō*, but Bangālī *kat*.

b) The pronominal adjectives denoting 'size', are formed by affixing to the respective pronominal base the termination *دو* *ḍō*, as *کٔدو* *kēḍō*, how large? This termination is properly not an adjectival affix, but an adjective *وڏو* *vaḍō*, 'great', the first syllable of which is dropped in this composition. This is clearly proved by the Marāṭhī, as *kē-vadhā*, how great, and the Gujarātī *kē-vaḍō* (but Panjābī *kē-ḍā*, as in Sindhi).

All these pronominal adjectives admit again of a diminutive form, by adding the affix *ڙو* (see § 11), as *کٔڙو* *kēḍṛō*, how small?

c) The pronominal adjectives denoting kind are formed by adding to the pronominal bases *kēha*, *jēha*, *tēha*, *ēha*, *hūa* (*ūha*), the diminutive affix *ڙو*, in consequence of which the long vowel of the pronominal

§ 39

IX. PRONOMINAL SUFFIXES,
attached to nouns and postpositions.

Instead of the inflected cases of the absolute personal and possessive pronouns the Sindhi uses very extensively the so-called suffixes or pronouns, which are affixed to nouns, postpositions (adverbs) and verbs. The use of these suffixes constitutes quite a peculiar feature of the Sindhi language and distinguishes it very advantageously from all the kindred idioms of India, which are destitute of pronominal suffixes but at the same time the construction of the sentences is very frequently thereby rendered so intricate, that it presents great embarrassments to a beginner. In this respect the Sindhi quite agrees with the Paštō and the Persian, being the connecting link between the Indian and Iranian languages.

Here we shall describe the manner, in which the suffixes are attached to nouns and postpositions the verbal suffixes will be treated in their proper place.

The pronominal suffixes, which are added to nouns and adverbs, are

Singular	Plural
I pers. ମ me.	اور u or ہو hu.
II pers. ا a.	و va.
III pers. ہ se.	و ne or و na.

The suffix of the I pers. Sing me corresponds to the Prākṛit Genitive Sing मे my the Persian suffix is م — am, Paštō me, as in Sindhi

The suffix of the II pers. Sing ا has sprung from the Sansk. Genitive Sing ते, thy, t being elided in Sindhi according to Prākṛit rule (see Introd. § 7) In Persian

§ 40

I. Pronominal suffixes attached to nouns

When a suffix accedes to a noun, its final vowel undergoes in some instances a change. But it is to be noticed, that the suffixes are not used promiscuously with nouns, but for the most part only with those referring to man, far less with those referring to animals or to inanimate objects.

In the Nominative Singular

- 1) Nouns ending in *u* undergo no change before the suffixes.
- 2) Nouns ending in *ō* generally shorten the same to *u*, but *ō* may also keep its place before the suffixes.
- 3) Masc. nouns ending in *i* change the same for euphony's sake either to *yu* or to *ya*.
- 4) Fem. nouns ending in *i* change the same either to *ya* or shorten it to *i*.
- 5) Nouns ending in *o* (*i*) remain unaltered before the suffixes.

In the Formative Singular the suffixes accede to the final vowel without any further change, with the exception of nouns ending in *ō*, the Formative Singular of which terminates before suffixes in *ā*, and not in *ō*.

In the Nominative Plural a final long vowel is shortened respectively and final nasal *n* dropped before the suffixes, but final *i* of masc. nouns is changed to *ya*, as in the Nom Sing

In the Formative Plural the suffixes accede to the termination *nē* without any further change

Nouns ending in *ū* (*ū*) and *ā* are hardly ever found with suffixes, of nouns ending in *a* there are some instances, but they are very rare, and only found in poetry. On the whole the suffixes are for the most part attached

	Nominative.	Formative
Plur	II pers. بَنَوِ nōnava, your eyes.	بَنَوِ nōnava.
	III pers. بَنِي nōnane, their eyes.	بَنِي nōnanino

In the Formative Sing there is instead of the suffix *mo*, the form *hime* also in use, as بَنَوِ hī nōnahime and instead of *so* we find likewise the form *hise*, as بَنَوِ hī nōnahise. In the Format. Plur the suffix of the II pers. *ō* is generally contracted with the final *o* of the termination *ne* to *ō* (*o*) or even *i* or *hē* is affixed, to avoid a hiatus, as بَنَوِ nōnanō, بَنَوِ nōnanī or بَنَوِ nōnanehe.

In poetry final 'u is frequently lengthened again to *ō* before the suffixes but final 'a may also be likewise lengthened, if required by the metre, as بَنَانِ nōnāna, instead of بَنَانِ nōnana.

Some nouns of this class, which do not change final *u* in the Formative Singular, are somewhat irregular in attaching the suffixes. These are پِي پiu, father, بھاء bhāa, brother, ماء māu, mother, دھئی dhūu, daughter, نھ nuhu, daughter-in law

پِي پiu, father

SINGULAR

Nomin. and Format. پِي پiu

Sing	{	I pers. پِي پiu, me, پِي پiu, me, پِي پiu, me
		پِي پiu, my father
		II pers. پِي پiu-e پِي پiu, پِي پiu, thy father
		III pers. پِي پiu, پِي پiu, پِي پiu, his father

PLURAL.

Nomin *بِهَائِر* bhāura, Format. *بِهَائِرِ* bhāurano or

Nominative. *بِهَائِس* bhāune. *Formative.*

I pers. *بِهَائِرِم* bhāurame, *بِهَائِرِنِ* bhāuranime.
 my brothers. *بِهَائِنِ* bhānnime.
 etc. etc.

مَاء māu, mother

SINGULAR.

Nominative and Formative *مَاء* māu.

Sing { I pers. *مَائِم* māume, *مَام* māme *مَائِهِنِ* mānhime,
 my mother
 II pers. *مَاء* māe, *مَائِي* mane, thy mother
 III pers. *مَائِس* māuse, *مَاس* māse, *مَائِس* mānuse
مَائِس māmsae, his mother

Plur { II pers. *مَآو* māva *مَائُو* mānuva, your mother
 III pers. *مَآن* māne, *مَائِي* mānune, their mother

PLURAL.

Nomin *مَائِر* māura, Format. *مَائِي* māuna.

Nominative. *مَائِرِ* māurame. *Formative.*

I pers. *مَائِرِم* māurame, my mothers, *مَائِنِ* mānnime.
 etc. etc.

دِهِي dhiu, daughter

SINGULAR.

Nomin and Format. *دِهِي* dhiu (*دِهِي* dhia)

Sing I pers. *دِهِيَم* dhume, *دِهِيَم* dhame *دِهِيَم* dhi-
 name *دِهِيَم* dhinnime, my daughter

A noun with suffixes may be followed by post-positions, in this case the suffixes are added to the Formative of a noun.

مَآڙهي حَيو مَالِسِ ڪهي تہ ٿورن پَآن پُڙي ۽ ۱۰

The people said to his mother ask him thyself
Maj 42

اڪو پُٽرم تڻ پڙي جو بهاليم جو سِر وڌهي

May that thy son fall into the forest (i. e. away
with that thy son), who will cut off my brother's head
Story of Rāe Diācu p 1

اَمڙ ۽ ۱۰ ڪهڙو مونهاڻ وڃي سانهڙو

O mother, away with thy house (literally to the wall
with thy house), away from me goes the little caravan.
Sh. Hua. II, 7

جهڙ تہ جهلي ۱۰ ۽ ۱۰ سائڙ ست ۱۰ ۽ ۱۰

۱۰ ۽ ۱۰ اِهي حائي عاجڙا سا مڙ مڙي ماس

۱۰ ۽ ۱۰ جي پٺاس تہ ڪي ۱۰ ۽ ۱۰ آئين

By no perplexity was Sūhinī kept back, in the stream
was her devotion

From which poor (woman) such a one was born, that
her mother may well boast

If thou seest her father, thou mayst also love him a
little Sh. Suh. III, 13

ماءُ ۽ ۱۰ بهائڙم ٽاهر ۽ ۱۰ آهي

Thy mother and thy brothers are standing outside.
Matth. 12, 47

مَآيس ۱۰ بهائڙيس ٻاهر بهي سانس ۱۰ گالهائيس ڪهريو

His mother and his brothers, standing outside, wished
to speak to him. Matth. 12, 46

PLURAL.

Nom. دھانی dhanī, Format. دھانیون dhanyuna.

*Nominative.**Formative.*

Sing	{	I pers. دھانیام dhanyame,	دھانیونیم dhanyunime.
		my masters.	
		II pers. دھانیو dhanya-o,	{ دھانی dhanyunī. دھانیوہو dhanyunehe.
		thy masters.	
		III pers. دھانیو dhanyase,	دھانیونیسو dhanyuniso
		his masters.	
Plur	{	II pers. دھانیوا dhanyava,	دھانیونیا dhanyuniva.
		your masters.	
		III pers. دھانی dhanyane,	دھانیونیا dhanyunine.
		their masters.	

دیرزگار وجود میں پریم جی بخار

There is constantly in my body the talk of my friend. Sh. Suh. IV, 7

دھانم کر مہ دھار پاؤ نہ پرے کہاں

O my master, do not make apart (thy) quarter from those friends. Sh. Barvō III, 5

چنداں سدھر کہ اس تمڈان وہی وہ سامھوں

Because her steersman is sturdy, therefore she floats facing the current. Sh. Surāg III, 6

4) Nouns ending in ī (fem.)

Nouns ending in ī (fem.) either shorten final ī to i before the suffixes or change it to ya the latter is always the case with adjectives and participles ending in ī. The termination of the Nomin Plur ū is shortened to 'u and the final nasal dropped before the suffixes.

In poetry final *i* is occasionally not changed to *ya*, but simply to *a'*, as

اِيڪا جڏهن سا

if there is any power of mine, it is that. Sh. Kād. IV, 9

پوپھي، a father's sister, has, besides the regular forms, also پوپھنامو or پوپھنومو.

حوٺهين مائه ستر چئو ٻيڙي پاڪرياس

Like the moon on the fourteenth of the month was his turban in the plain Sh. Kād. V, 1

ڪوٺهي ڪنهن نه اندر آندو ڪيائون

Not by any messenger have they been asked inside is their grief. Sh. Rāmāk. VI, 4

5) Nouns ending in *o* (fem.)

Nouns ending in *o* remain either unaltered before suffixes or change final *o* (i) to *ya*, as well in the Nominative as in the Formative Singular

SINGULAR

Nom. چھوڪري *chōkaro*, girl, Format. چھوڪري
Nominative. Formative.

Sing	I pers.	چھوڪري	<i>chōkarime</i> , thy girl	the same.
		چھوڪري	<i>chokaryame</i> .	
	II pers.	چھوڪري	<i>chokarō</i> , thy girl,	the same.
		چھوڪري	<i>chōkaryā-a</i> .	
		چھوڪري	<i>chōkaryāhe</i> .	
	III pers.	چھوڪري	<i>chōkarise</i> , his girl,	the same.
		چھوڪري	<i>chōkaryāsa</i> .	

		<i>Nominative.</i>	<i>Formative.</i>
Sing	II pers.	جوڙي jōṛi, جوڙي jōya, thy wife.	The same.
		جوڙي jōya-a.	
		جوڙي jōnḁ, جوڙهي jōnhḁ.	
	III pers.	جوڙيس jōrisa, جوڙس jōyasa, his wife. جوڙيس jōnasa, جوڙهس jōnhasa.	The same.
Plur	II pers.	جوڙو joiva, جوڙو jōyava, your wife	The same.
		جوڙو jōnava, جوڙهو jōnhava.	
	III pers.	جوڙي jōino, جوڙي jōyane, their wife.	The same.
		جوڙي jōnane, جوڙهي jōnhane.	

PLURAL.

	<i>Nominative.</i>	<i>Formative.</i>
I pers.	جوڙيم jōyume, my wives. etc.	جوڙينم jōynnime. etc.

جڏهين هو عدالت جي گادي تي ويٺو تڏهين جوڙيس
چواڻي مرڪل ۾

When he was seated on the judgement seat, his wife sent him word. Matth. 27, 19

The other nouns, ending in *ū*, *ā*, *a* are generally not used with suffixes, though occasionally one or another is found with a suffix, in this case final *ū* is changed to 'u' in the Nominative, and in the Formative to *ua*, whereas *ā* and 'a' keep their place before suffixes

SINGULAR.

Masc. سَدُو sandō

	Nom. سَدُو sandō	Form سَدَا sanda
Sing	I pers. سَدُومِي sandume, my	سَدُومِي sandame.
	II pers. سَدُوو sandu-o, thy	سَدُوو sanda-o.
	III pers. سَدُوس sanduse, his.	سَدُوس sandase.
Plur	I pers. سَدُومِيو sandū, our	سَدُومِيو sanda-ū.
	II pers. سَدُوو sanduva, your	سَدُوو sandava.
	III pers. سَدُومِيو sandune, their	سَدُومِيو sandane.

PLURAL.

Nom. سَدَا sanda Form سَدَانِي sandane.

Sing	I pers. سَدُومِي sandame, my	سَدُومِيو sandanime.
	II pers. سَدُوو sanda-o, thy	سَدُومِيو sandanī
	III pers. سَدُوس sandase, his.	سَدُومِيو sandanase.
Plur	I pers. سَدُومِيو sanda-ū, our	سَدُومِيوو sandineū.
	II pers. سَدُوو sandava, your	سَدُومِيوو sandiniva.
	III pers. سَدَانِي sandane, their	سَدُومِيوو sandanina.

It has been stated already (see nouns ending in ō, § 40, 2) that ō and ā may also be preserved before the suffixes, as سَدُومِيو sandōme, سَدُومِيو sandāme etc.

مَآزِهَوْنَ دِيْدَا : هَا اَجِي سِيْنَ سَاَدَا

The people (and) whosoever are thy relatives, will give thee reproaches. Maj 292

رَالِي مَهِي تَه حَوَّلُون

مَرْسِي مَهِي دَار

هَمِي سَوَّلُون

مَهْمُون جَوَّلُون

اِهِي سَدَن آجَار

The women have on the head two plaits,

The men have on the heads hair

In the hands sticks,

On the heads plaits

These are their habits. Verses of the Māmūla.

سَاَدَت مَدِيْن حُورَ فَائِقِي هَوَلَا فِرْدَوْسِ دِي

The garden (of Eden) is their place the noble ones have gone to Paradise. Sh. K&f. IV, 6

In poetry سَدُو is now and then used without suffixes, which must then be supplied from the context

لَدَهَائِي آيَاو چَوِي سَدَا دَانِ دِسِ

The worthy ones, says Latif, see his gifts. Sh. Sôr I, 14

2) Postpositions ending in u

سَان sanu, with.

SING

PLUR

I pers. سَانُم sânume, with me.

سَانُهْم sânuhũ, with us.

II pers. سَانِي sanu-e, with thee.

سَانُو sanuva, with you.

III pers. سَانُس sânuse, with him

سَانِي sanune, with them.

ایک قصر در آفتاب سے کھلیں کھلیں

In one palace there are lakhs of doors, in thousands are to it windows. Sh. Kal. I, 23

ہم کدھیں این کھلیں مارتو کدھیں ہن کدھیں؟ آساہیں جو آہیں

If we are beaten by them, even then it is our advantage. Sindhi Read. Book, p 64

کا جا کالہ گری پچھل بندھام من

Whatever be the matter with thee, o Bījalū, let me hear that. Sh. Sōr II, 17

گرن مہ گریہم روتی یح مہ پندھرو

Do not unbosom thyself to them weeping do not make it public. Sh. Rūpa I, 8

اُنس چیلہ واپس آيا

His disciples came unto him. Matth. 5, 1

Postpositions and adverbs ending in *ē* are treated differently; they either retain *ē* before the suffixes or they shorten it to *ē* (i), thus the postposition *کھی* *khē*, the case-sign of the Dative or Accusative, retains its final *ē* before the suffixes, as *کھی* *khēse*, to him (her, it), *کھی* *khēna* or *کھین* *khēna*, to them, whereas *اُپی* *utē*, upon, shortens final *ē* to *ē* (i) as *اُپی* *utise*, upon him (her, it) or *اُپیس* *utahise*, *اُپی* *utine*, upon them or *اُپین* *utahine*. Others again vary, as *ماتھ* *mathē*, upon (properly the Locative of *ماتھ* *mathō*, the head), *ماتھا* *matha-e*, upon thee (the Formative of *ماتھ*), but *ماتھس* *mathise*, upon him (being properly the Locative of *ماتھ*, the top).

nasal only being dropped before them, as مَتَهَانْسِ mathāuse, from upon it, مَتَهَانْوَا mathāuwa, from upon you
كَهَانْسِ khāuse, from it, كَهَانْوَا khāune, from them.

Those ending in o change it to a before suffixes, as پُئَانْسِ puāse, behind him (from پئون puo)

تَدِيسَ مَاءُ نُجْهِي كَهِي مَجِي كَهَرِي لَكِي كِينَا

Then the mother asked Majnō what (matter) has happened to thee? Maj 44

آسِ اُنْ حَا اَنَكْرَا كَهَلْ دَ پَرِي كِينَا

My limbs melt, no languor befalls them. Sh Khā hōri, Epil. I.

آسِوَن پَان مَتَهَانِي كَهَرِيَاں اِيَوِي سَ جِيَانِي

I sacrifice myself for thee, thus he spoke. [Maj 755

سَوِي دُتِي حَالِ مَنِي اِيَوِي مَلُومِ اِيَوِي

That whole state becomes known out of them. Sh Kal I, 17

تَاں سَوِي سَوِي حُو غُنْ جِي مَتَهَانْسِ اِيَوِي دُورِ گَرِي

Then that, which is yain, becomes yain, if thou remove from it the dot. Sh. Kal I, 21

هِي سَرِ سَنَانُو كَهَوَقْ مَتَهَانُو كَهَرِيَاں

Thus head is ready o bridegroom, for you I sacrifice it. Sh. Kād. IV, 8

اَمَرَا دِيْنَه اِيَدَا حُو كَهَوَقْ كَهَانْسِ كَهَرِي

Such days will come, that the bridegroom will be taken from them. Matth 9, 15

In some tenses though there is a marked difference between neuter and active verbs, and we may therefore, for practical purposes, divide the Sindhi verbs into neuter and active ones.

1) The neuter or intransitive verb ends in the Infinitive in *anu* and in the Imperative in *'u*, as

هَلُ hal-anu, to go, Imper هَلُ hal u, go

وَرُ var-anu, to return, " وَرُ var-u, return.

But in derivative verbs, where the termination of the Infinitive is preceded by *ā*, the Infinitive ends, for euphony's sake, in *inu*, as

كَارَينُ kārā-inu, to be blackish, Imper كَارَا kārā-u.

When the verbal root ends in short *'a'* or *'i'*, a euphonic *v* is inserted between it and the increment of the Infinitive, as

پَوُ pa-v anu, to fall, Imper پَوُ pa-u.

نِوُ ni v-anu, to bow, " نِوُ ni u.

2) The active or transitive verb ends in the Infinitive likewise in *anu* (in Siro commonly in *inu*), and in the Imperative in *'e* (and partly in *'u*), as:

جَہَلُ jhal-anu, to seize, Imper جَہَلُ jhal-e.

پُھَرُ phur-anu, to plunder, " پُھَرُ phur-e.

But when the increment of the Infinitive is preceded by *'a'*, *ā* and *ō*, the Infinitive ends, for euphony's sake, in *inu*), as

مَی ma-inu, to measure, Imper مَی ma-e.

گَالِہَا gālha-inu, to speak, " گَالِہَا gālha-e.

دُھو دُھو-inu, to carry, " دُھو dūhō-e.

1) Some Sindhis, especially the Miranmura, write and pronounce instead of *ānu*: *ā-anu* or contracted: *ānu*.

Neuter

دھوتنُ dhopanū, to be washed
 دُبھنُ ḍubhanū, to be milked
 دَجھنُ daḡhanū, to be envious
 دھراپنُ dhrāpanū, to be satiated

راجھنُ rajhanū, to be boiled
 رھنُ rahanū, to remain
 سچنُ sujanū, to be heard
 کسنُ kusanū, to be killed
 کھاجنُ khājanū, to be eaten
 کھامنُ khamanū, to burn

کھاجنُ khajanū, to be raised

گسنُ gasanū, to be abraded.

لبنُ labanū, to be reaped

لبھنُ labhanū, to be obtained

لوسنُ lūsanū, to be scorched

ماپنُ māpanū, } to be contained
 مامنُ mamanū, }

مسنُ musanū, to have ill luck

وسامنُ viśāmanū, to be extinguished

وکامنُ vikamanū, } to be sold
 وکنُ vikanū, }

وھامنُ vohāmanū, to be passed

ھاپامنُ hapāmanū, to be lessened

یہنُ yabhanū, to be copulated

Active.

دھرنُ dhuanū.

دُھن dubanū.

دھن daḡhanū

دھرتن (دھراتن) dhrānu

رندھن randhanū.

رکھن rakhanū.

سنن snanū

کھن kuhanū.

کھاتن khānu.

کھاتن khānu

کھلن khamanū

گھن gahanū.

لبن lūnanū.

لھن lahanū.

لوسن lūhanū.

ماس mānu.

مھن muhanū.

وسائن viśānu

وکین vikanū

وھائن vohānu.

ھپائن hapānu

یھن yahanū.

In a number of verbs, the final r (ṛ) of which is preceded by the vowel 'i', ā is inserted before the final radical and 'i' dropped, as

سُدِّعِرُنْ sudhiranu, v n., to be arranged, caus. سُدِّعَارُنْ sudhāranu, to arrange.

وَسِّرُنْ visiranu, v n., to be forgotten caus., وَسَّارُنْ vi sārānu, to forget.

كُنِّدِرُنْ kindīranu, v n., to be spread, caus. كُنِّدَّارُنْ khindāranu, to spread.

وَجَّرُنْ ujṛānu, v n., to be waste, caus. أَجَّارُنْ ujā ṛānu, to lay waste
etc. etc.

But the regular mode of forming the causal is also in use, as

أَرَّانُنْ arānu, v n., to be caught caus. أَرَّانُنْ arānu, to entangle.

تَرَّانُنْ tarānu, v a., to fry, caus. تَرَّانُنْ tarānu, to cause to fry

پَرَّانُنْ parhānu, v a., to read, caus. پَرَّانُنْ parhānu, to cause to read

سَمَّانُنْ sambahānu, v n., to be ready caus. سَمَّانُنْ sambahānu, to get ready

b) When final r or ṛ of a verbal root be preceded by the short vowels 'i' or 'u', the causal increment ā coalesces with them to ē and ō respectively, as

پَهَرُنْ phiranu, v n., to turn caus. پَهَرُنْ phēranu, to cause to turn.

کُنْدِرُنْ khindīranu, v n., to be spread, caus. کُنْدَرُنْ khindēranu, to spread (besides کُنِّدَّارُنْ).

On the reverse a euphonic r is inserted before the causal increment in such verbs, the final radical of which ends in ā, as

There is a number of causal verbs, which cannot be brought under any of the foregoing rules these are

drjānu, v n, to be afraid caus. اُتھارن uthāran
 jārānu, to frighten.
 sikhānu, v a., to learn. دڙخارن drō

sumhanu, v n, to fall asleep
sumhāranu, to put to sleep
vañānu, v n., to be lost
to loose

III. From most of the

Simple caus. *virčā innu* double caus. *virčā innu* to wear
gāranu double caus. *gāranu* to cause to wear

inu, to c
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The passive increment حَنْ Janu is joined to the verbal root, if it end in a consonant, with or without the conjunctive vowel 'i', as euphony may require it but if the verbal root end in a vowel, the conjunctive vowel 'i' must always be employed, as

پُورَنُ pūranu, v a., to bury, pass. نُورَحَنُ pūr Janu, to be buried.

كُهَّنْ ghatanu, v n., to lessen pass. كُهَّنْ ghati Janu, to lessen.

وِنَجَانِ vinānu, v caus., to loose, pass وِنَجَانِ vinā i Janu, to be lost.

Those verbs, which end in a radical a and in the Imperative in 'u' (see § 43), as جَوْنُ ča v-anu, Imper جَوْنُ ča-u, to speak, drop before the increment of the passive the euphonic v of the Infinitive, as جَوْنُ ča-i Janu, to be spoken پَوْنُ pa v-anu, to fall, Imper پَوْنُ pa-u, pass. پَوْنُ pa i-Janu, to fall.

Those verbs, which shorten their final root vowel (i, u, o) before the increment of the Infinitive (§ 42, 2), retain their long vowel before the passive termination j-anu, as

پِنِ pi-anu, v a., to drink, Imper پِنِ pīu, pass پِنِ pī Janu, to be drink

پُونِ pu-anu, v a., to string beads Imper پُونِ pū u pass. پُونِ pū iJanu, to be strung (as beads)

دھُونِ dhu-anu, v a., to wash, Imper دھُونِ dho-u pass دھُونِ dhō-iJanu, to be washed.

Exceptions to these rules are

تھِنِ thi-anu, v n., to become Imper تھِنِ thī u, pass. تھِنِ thī Janu, to become

گَدِ اَنُ gad ij anu, to meet, Imper گَدِ gad ij u

Those verbs, which insert a euphonic *v* in the Infinitive, drop it again in the Imperative, as

نَو na v-anu, *v* n., to bow, Imper نَو na u

If a final vowel has been shortened in the Infinitive, it is restored again in the Imperative, as

تِهِن thi-anu, *v* n., to become, Imper تِهِن thi u

چَو ču-anu, *v* n., to leak, Imper چَو ču u

رَو ru-anu, *v* n., to weep, Imper رَو rō (= رُو)

Similarly وَه veh anu, *v* n., to sit down Imper وَه veh u.

The following verbs form their Imperative both regularly and irregularly

اَچَن ač-anu, *v* n., to come Imper اَچ ač u and اَآ ā u¹⁾

وَأَن vañ-anu, *v* n., to go Imper وَأَن van u and وَأَن va-ū.

2) The Imperative of active and causal verbs ends in *e*, as

پَال pal-anu, *v* n., to foster Imper پَال pāle

گَهَاتَن ghatānu, *v* caus., to lessen Imper گَهَاتَه ghaṭā-ē.

But there is a considerable number of active verbs, which end in the Imperative in *u* and not in *e* some have both terminations. These are

1) From an old root *Ā ā* which is no longer used in Sindhi but in Hindustani (آنا ā na).

Imperative.

حَرَ	čaranu, to graze	حَر	čaru.
حَكَ	čakhanu, to taste	حَكْ	čakhu.
حُكُنْ	čuganu, to peck up food	حُدْ	čugu
حُكْهَنْ	čughanu, to puncture	حُكْهْ	čughu
حُمَنْ	čumanu, to kiss	حَمْ	čumu
حَلَنْ	čunanu, to crimplo (cloth)	حُنْ	čunu
حَوَنْ	čavanu, to speak	حَوْ	čau
حَقَنْ	čuhanu, to soak up	حَهْ	čuhu.
حَوَّانْ	čhunanu, to pluck	حَهِنْ	čhinu
حُھَوَّانْ	čhuanu,	{ حُھَوَّاءْ	čhū u
حُھَوَّانْ	čuhanu,		
دَحَّانْ	dhāinu, to suck	دَحَّاءْ	dhāu
دَحَّانْ	dhunanu, to choose	دَحِنْ	dhunu
دَحَّانْ	dhāvanu, to blow (with bellows)	{ دَحَّانْ	dhā u or
دَحَّانْ	dhuanu, to wash	دَحَّانْ	dhā-e
دَرَنْ	daranu, to eat up	دَحَّاءْ	dhō u
دِسَنْ	dīanu, to see	دَرْ	daru
دَحَّانْ	dahanu, to vex.	دِسْ	disu
دَحَّانْ	dāhanu, to milk	دَحْ	dahu.
رَكْهَنْ	rakhanu, to keep	دُحْ	duhu
سَبَنْ	sībanu, to sow	رَكْهْ	rakhu.
سَكَنْ	sikanu, to long for	سَبْ	sibu.
سَكْهَنْ	sikhanu, to learn	سِكْ	siku.
سَلَنْ	salanu, to divulge	سِكْهْ	sikhu.
سَمُجْهَنْ	samujhanu, to understand	سَلْ	salu
		سَمُجْهْ	samujhu

Imperative.

لِئَنُ limbanu, to plaster	لِئَبُ limbu.
لَنَنُ lnnanu, to reap	لُنُ lunu.
لَهَنُ lahanu, to obtain	لَهُ lahu.
لَهَنُ lahananu, to have to receive	لَهَنُ lahanu.
مُنْجَنُ munjanu, to send	مُنْجُ munju.
مَنْجَنُ manjanu, to heed	<div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;">مَنْجُ manu</div> <div style="display: inline-block; vertical-align: middle;">مَنْجُ manja.</div> </div>
مَنْكُنُ mananu, to ask	مَنْكُ manu.
مَنْنُ mananu, to shampoo	مَنْ manu
وَتَهَنُ vaṭhanu, to take	وَتَهُ vathu
وِجَهَنُ viṣhanu, to throw	وِجَهُ vijhu.
وِکَنُ viknanu, to sell	وِکَنُ viknu.
هَنُ hananu, to strike	هَنُ hanu.
يَهَنُ ¹⁾ yahanu, to copulate	يَهُ yahu.

The following active verbs form their Imperative in an irregular way

دِنُ dianu, to give Imper دِي de (instead of دِي du)

1) Capt. Stack in his *Sindhi Grammar* has adduced the following verbs also as active and ending in the Imperative in a

بَکَنُ bakaṇu, to chatter	سُہَاقُنُ ¹ sūhaṇu	} to suit
بُھُلَنُ ¹ bhulaṇu to forget	اِئَنُ ¹ -sūha-ṇu,	
چَہَنُ ¹ chabaṇu, to stick close to	وِچَہَنُ viṇu, to stick to	
جَہَنُ ¹ jhaṇu to prate,	وِسَہَنُ viṣhanu to trust	
رُحَنُ ruṇu to please	وَرَنُ vaṇu to please	

but all these are properly intransitive verbs and therefore quite regular in their Imperative

کھنن khianu, v a., to eat, Imper کھن khī u, Prec.
کھن khī jo.

تھنن thianu, v n., to become, Imper تھن thī u
Prec. تھن thī je or تھن thī jo.

Quite irregular is کړن karanu, to do, in the Pre-
cative, as

کړن karanu, Imper کړ kare, Prec. کړم kī jo or
کا ka je.

Neuter or such active verbs, as end in the Im-
perative in 'u, take frequently, especially in poetry, the
termination iju instead of ijo, as

سُنن sunanu, to hear, Imper سُن sunu Prec. سُنم
sun iju.

This termination is also now and then found in
active verbs, ending in the Imperative in e, as

بھائنن bhānu, to think Imper بھائی bhā-e Prec.
بھائیم bhā iju

The Plural of the Precative ends in iḷō (or
ōḷō, as the case may be), as

پُرن پūr ijo (پُرن پūr-ējo), shut up Plur پُرنجو pūr-
iḷō (پُرنجو pūr-ōḷō)

Instead of iḷō (ōḷō) the terminations iḷā, iḷāo (iḷā-e),
iḷāhu (iḷāu) iḷāha are also in use, especially in a ho-
nourific sense, and are therefore also referred to a subject
in the Nominative, as

وَر var iju, return Plur وَر جا var iḷā

وځم van iju, go „ وَځه ا van iḷā-e

سُن sun iju, hear „ س نه sun iḷāha

پږم parh iju, read, „ پږه ا parh-ēḷā-u.

هَانَانُ hananu, to strike Imper هَانِ hanu Part pres
هَانَانْدُو han ando

Some of these however use also the other form in Indo, as

سُنَانُ sunanu, to hear, Imper سُنِ sunu Part pres
سُنَانْدُو sunandō or سُنْفِنْدُو sunfido

Those verbs, which end in radical a and in the Imper in u, form, for euphony's sake, their Participle present in indō, and not in ando, as

كَهَانُ khānu, v a, to eat Imper كِهَاءِ khāu Part
pres. كِهَائِ khā indo.

بُدْهَانُ budhānu, v n., to become old Imper بُدْهَاءِ
budhāu Part. pres. بُدْهَائِ budhā indo

Those verbs, which shorten their final vowel in the Infinitive or insert a euphonic v (§ 42, 1 2), do the same before the affix of the Participle present, as

پَرَوُ pa v-anu, to fall Imper پَرُو pa u Part. pres
پَرَوَنْدُو pa v andō

پِيَنُ pi-anu, to drink Imper پِيئِ pi u Part. pres.
پِيَنْدُو pi andō

دُھَوُ dhu-anu, to wash, Imper دُھَوِ dhō-u Part.
pres. دُھَوَنْدُو dhu-andō

In some verbs, with euphonic v inserted, a contraction takes place, as

چَوُ ča v-anu, to say Imper چُو ča u Part. pres.
چَوَنْدُو ča v andō or چُونْدُو čundō

هَوُ hu-anu, to be Imper هَوِ hō u Part. pres هَوَنْدُو
hundō (instead of هُونْدُو hu ando)

A similar contraction takes place in

دُھوَنُ dhu anu, v a., to wash, pass. دھوَنُ dho-ījanu

Part. pres. دھوَنُ dhō-ībo

پِيَنُ pi-anu, v a., to drink, pass. پِيَنُ pi janu Part.

pres. پِيَنُ pi bō

تِهَنُ thi anu, v n., to become pass. تِهَنُ thi janu,

Part. pres. تِهَنُ thi bō

کَرَنُ karanu, v a., to do, pass. کَرَنُ ki janu Part.

pres. کَرَنُ ki bō (also کَرَنُ ka bō)

The Participle present is also used in the senso of a Future, as will be seen under the futuro tenso

§ 45

The Participle past.

From all Sindhi verbs, be they neuter, active (causal) or passive, a past participle may be derived by adding the affix *īō* or *yō* (the latter always, when the root ends in a vowel) to the root of the verb (see § 8, 14) The past participle of neuter verbs implies simply a praeterite sense, whereas that of active (causal) verbs always denotes a praeterite passive signification.

جَڳَنُ jāganu, v n., to be awake p p جَڳَنُ jāg īō

having been awake.

کھَنَنُ khatanu, v a., to gain p p کھَنَنُ khat-yō,

having been gained

پَرَبھَانُ parbhānu, v caus., to quiet p p پَرَبھَانُ

parbhāyō, having been quieted.

پَرکھَنُ parkhjanu, v p., to be tested p p پَرکھَنُ

parkh īō, having been tested.

Those verbs, which insert euphonic *v* in the Infinitive, drop it again before the affix of the past participle, as

- أَحَنَ v n, to be woven, } p. p. اُنُو unio
 اَنَسَ v a., to weave, }
 اُجْهَامَنُ ujhāmanu, to be extinguished p. p. اُجْهَانُو ujhānō.
 آحَنَ v n, ačanu, to come, p p آيو āyo
 اُذَامَنُ udāmanu, to fly, p p اُذَانُو udāno
 اُكَرَنَ v a., ukaranu, to engrave, p p. اُكَرِيُو ukaryo or
 اُكْهَتُو ukhato
 اُغْهَنَ v a., ughanu, to wipe out, p. p. اُغْهَاتُو ughatho
 اَلَنَ alanu, v a., to deny p p اَلَتُو altō
 اَنَاحَنَ nlahanu, v n, to descend p p اَنَاحَتُو ulatho
 اَنَانُ ānanu, v a., to bring, p p اَنَدُو āndō
 بَاجْهَنَ bajhanu, v n., to be bound } p. p. بَاجْهَتُو bajhō or
 بَاندْهَنَ bandhanu, v a., to bind } بَاندْهَتُو badhō
 بُجْهَنَ bujhamu, v n, to be heard, } p. p. بُدْهَتُو budhō
 بُدْهَنَ bundhanu, v a., to hear }
 بُدَانُ būdanu, v n., to be drowned p p بُدُو būdō
 بَهَاجَنَ bhajanu, v n., to run away }
 to be broken, } p. p. بَهَاجُو bhaḡo.
 بَهَانَنُ bhañanu, v a., to break }
 بَهِيَانُ bhījanu, v n., to get wet p. p. بَهِيُو bhinō
 بَهِيَانُ bhujanu, v n., to be fried } p p بَهِيُو bhuḡo
 بَهُونَانُ bhunānu, v a., to fry, }
 بَهُوچَانُ bhučanu, v n., to be digested p p بَهَتُو bhutō
 بَهْنَانُ bhnnanu, v n., to wander about p. p. بَهْنُو bhunō.
 بِيَهَنَ bihanu, v n, }
 بِيَهَانُ bīhanu, v n., } to stand up p. p. بِيَهَتُو bīthō.
 پَاينَ pāinu, v a., to get p. p. پَاينُو pātō

تَرَاهَنُ trāhanu, v caus., to frighten,	p p	تَرَاهُو trāthō.
تَرَهَنُ trahanu, v n., to be frightened	p p	تَرَهُو trathō.
جَاهَنُ jāpanu, v n., to be born,	p p	جَاهُو jā-ō, جَاهُو jāyo or جَاهُو jāyo
جَانَنُ jananu, v a., to bring forth		جَانُو jānō
جَانَنُ jānanu, v a., to know,	p p	جَانُو jānō
جَاهَنُ jābhanu, v n., to be copulated	p. p.	جَاهُو jādhō.
جَاهَنُ jahanu, v a., to copulate		
جَاهَنُ jumbanu, v n., to be deeply engaged	p. p.	جَاهُو jutō or جَاهُو jumbō
جَاهَنُ jhapāmanu, v n., to decrease	p p	جَاهُو jhapānō.
جَاهَنُ jhalanu, v a., to seize	p. p.	جَاهُو jhaltō
		جَاهُو jhalio.
جَاهَنُ čukanu, v n., to be finished,	p p	جَاهُو čukō
جَاهَنُ čupanu, v n., to be touched	p p	جَاهُو čuto
جَاهَنُ čuhānu, v a., to touch		
جَاهَنُ čuṣānu, v n., to get loose	p p	جَاهُو čutō
جَاهَنُ čuṣānu, v n., to break,	p p	جَاهُو čunō
جَاهَنُ činānu, v. a., to break off		
جَاهَنُ čuḥānu, v a., to soak up	p. p.	جَاهُو čuṭhō
جَاهَنُ dhananu, v a., to choose	p p.	جَاهُو dhuō
جَاهَنُ dubhanu, v n., to be milked,	p. p.	جَاهُو dudhō
جَاهَنُ dñhanu, v a., to milk,		
جَاهَنُ dṛjanu, v n., to be afraid	p p	جَاهُو dṛnō
جَاهَنُ dṛahanu, v n., to tumble down	p. p.	جَاهُو dṛathō
جَاهَنُ drāhanu, v caus., to demolish	p p	جَاهُو drāthō
جَاهَنُ dīṣānu, v a., to see	p. p.	جَاهُو dīṭhō

- سَمُجَّهَن samujhanu, v a., to understand p p سَمُجَّهَن sa
 mutō or سَمُجَّهَن samujhō
 سَمُجَّهَن samahanu, v n, to go to sleep, p p سَمُجَّهَن suto
 or سَمُجَّهَن sumhio
 سَمُجَّهَن sambhuranu, v n, to be prepared p p سَمُجَّهَن
 sambhūrō, سَمُجَّهَن sambhūnō or سَمُجَّهَن sam
 bhiriō
 كَرَن karanu, v a., to do p p كَرَن kio, كَرَن kayo كَرَن
 kitō
 كُومَاجَن kūmātijanu, } v p., to wither p p كُومَاجَن ku
 كُومَاجَن kūmājanu, } mūnō or كُومَاجَن kūmāyo
 كَهَانَن khāmanu, v n, to be burnt, p p كَهَانَن khāno
 كَهَانَن khapanu, v n, to be wearied p p كَهَانَن khatō
 or كَهَانَن khapiō
 كَهَانَن khupanu, v n., to be fixed p p كَهَانَن khutō or
 كَهَانَن khupiō
 كَهَانَن khusanu, v n., to be reduced p p كَهَانَن khutho
 كَهَانَن khusanu, v n., to be plucked out p p كَهَانَن
 khutho or كَهَانَن khusiō
 كَهَانَن kulanu, v a., to kill, } p p كَهَانَن kuthō
 كَهَانَن kusanu, v n, to be killed }
 كَهَانَن khananu, v a., to lift up p p كَهَانَن khāyō or
 كَهَانَن kharuō
 كَهَانَن kluhanu, v n., to be tired p p كَهَانَن khutho
 كَهَانَن gapanu, v n, to stick (in mud) p p كَهَانَن gatō.
 كَهَانَن gutanu, v a., to plait together p p كَهَانَن gutō
 كَهَانَن gasanu, v n., to abrade }
 كَهَانَن gahanu, v a., to rub } p p كَهَانَن gaṭhō.

وَنَاحَ vananu, v n, to go p p وَتَوِ vto

وَيَحْجُو vĥoĵanu, v p, to bathe p p وَيَحْجُو vehoto

وَيَحْجُو vehanu, v n., to sit, p p وَيَحْجُو vĥthō

وَيَحْجُو hapāmanu, v n, to lessen, p. p وَيَحْجُو hapānō

وَيَحْجُو yabhanu, v n, to be copulated } p p وَيَحْجُو yadhō
وَيَحْجُو yahanu, v a., to copulate

§ 46

The participle of the Future passive or the Gerundive¹⁾

The participle of the Future passive or the Gerundive is formed by adding to the verbal root the affix inō (or anō, if the verb end in 'i' (I) and optionally ino and anō, if the verb end in 'u' (ō)) The Gerundive can only be derived from active verbs neuter verbs form also a similar participial noun by means of the affix inō, but it is not to be confounded with the Gerundive see § 9, 12

The final vowel of a verbal root undergoes the same changes before the affix of the Gerundive, as before the affix of the Infinitive (§ 42), so that for practical purposes the rule may thus be given, that the termination of the Infinitive anu is simply changed to anō (ino), in order to form the participle of the Future passive. About the derivation of the affix inō see § 8, 12

وَيَحْجُو viĥhanu, v a., to throw Gerund وَيَحْجُو viĥhino,
what is to be thrown.

وَيَحْجُو dianu, v a., to give, Gerund وَيَحْجُو diano, what
is to be given.

1) A kind of participle of the Future active is formed by attaching the affix hāru to the Infinitive as: وَيَحْجُو hāru halana hāru, one who is about to go; see § 9, 38

If in the Infinitive euphonic *v* has been inserted between the verbal root and the affix of the Infinitive, it is dropped again in the past part. conj., as

حَرَنُ *ḥa v anu*, to speak Imper حَرُ *ḥa u p p conj*
 عَاطِي *ḥa I*, having spoken

تَرَنُ *pa v-anu*, to fall, forms either regularly
 or irregularly پَتِي *pē-I*, having fallen

The verb أَحَنُ *aḥanu*, to come, makes in the *p p*
 conj either regularly أَجِي *aḥ I* or irregularly أَجِي *aḥ-ḥ*

The verbs دَانُ *dānu*, to give (Imper دِي *dē*) and يَسُ *yasu*, to take away (Imper نِي *nē*) make in the *p part.*
 conj دِي *dē I* and يَسِي *yē-I* or نَسِي *na I*

Passive verbs, be they derived from neuter or active themes, form the *p part. conj* quite in the same way, as verbs of the active voice, by adding the increment *I* (*ō*) to the passive base, as

لَوِئَحَنُ *lō-ij anu*, *v p.* to be moistened *p part. conj*
 لَوِئَحِي *lo ij-I* or لَوِئَحُو *lō ij-ḥ*, having been moistened.

1) Active and causal verbs, ending in the Imperative in *o*, form the past part. conj. by adding the affix *ḥ* to the root of the verb, as

مَلَنُ *malanu*, *v a.*, to polish *p p. conj* مَلِي *mal ē*,
 having polished.

لَغَانُ *laḡānu*, *v caus.*, to apply *p p conj* لَغَانِي *laḡā-ḥ*, having applied

2) The second past participle conjunctive is formed by adding to the root of the verb, be it transitive or intransitive, the affix *yō* (or *iō*). This form is only used with a Present, Future or Imperative, and may therefore in most cases be translated by the present participle, as

by putting کرې karē, the p p. conj of کَرَنُ karanu, after the past partic. conj ending in i or ē. This compound form is used with the Present, the Future, the Past tenses and the Imperative, as

وړې کرې vari karē, having returned / Inf. وړن varan
ملې کرې malē karē, having polished Inf. ملن malan
لوړې کرې loj i karē, having been moistened Inf. لوړن lojanu.

Annotation. The indeclinable past participles are formed in Sanskrit either by the affix tvā or ya. In Prakrit tvā is changed to tūpa and (by elision of t) to ūpa, and ya becomes ia. In Sindhī the first form of the past participle conjunctive ending in i (or ē) corresponds to the Prakrit affix ia. The second form of the p p conj, ending in jō, is identical with the first, and the same must be said of the third form ending in jī (or je), the Sanskrit affix ya (Prakrit ia) having been changed in Sindhī to ja (= jū), as in the case of the Passive.

This is fully borne out by the kindred idioms. In Hindūstānī we find the following forms of the past part. conjunctive (Inf mār nā) mār, mār-ē, mār kū, mār karku. In the first form mār the affix ia has apparently been dropped altogether, whereas in the second mār ē the affix ia has been contracted to ē. The affix kū in mār kū, corresponds to the Sindhī affix jū, j having been changed to a guttural, with transition of the Media into Tenuis. Mār kar and mār karku are compound past participles conj like the Sindhī form. Similarly we find in Panjābī (Inf ghall-nā, to send): ghall and ghall ku.

The Gujarātī uses two forms of the past part. conj, one ending in i (used especially in compound verbs), as lakhī having written, and the other in Inī, as lakhīnī. The first form is identical with the Sindhī affix i, the latter Inī, corresponds to the Prakrit affix una, i having been substituted for ū.

The Marāṭhī uses only one form of the past part. conj., ending in ūn, as karūn, having done; this affix quite coincides with the Prakrit affix ūna — The Bangālī uses either

Verbs ending in the Imperative
in u

Singular		Plural		Verbs ending in the Imper	
I pers. ā		ū		Singular	Plural
II pers. ī, ē		-o		yā, -iā	yu, iu
III pers. e		ane		iō, yē ī, ē	yō, iō
				-ō	ino, ine

In reference to verbs, ending in ā, it is to be observed

In reference to verbs, ending in the Imperative in
u, it is to be observed

a) A final long vowel

a) A final long vowel is shortened before all the personal terminations in the same way, as before the affix of the Infinitive, e.g. **رُونَن** ru nū, to weep, Imper pñs, Potential I pers. **رَتَان** ru ā, I may weep **پِن** pñs, Potential I pers. **پِنْتَان** pu ā, I may string (beads), Imper **پِنْت** pñs, Potential I pers. **پِنْتَان** pu ā, I may string (beads) In poetry an original long vowel may be restored again in the III pers. Sing, the personal termination ā being at the same time shortened to 'o, as **رُو** ru-ō, he may weep, instead of **رُوِي** ru-ī.

b) The euphonic

b) The euphonic *v*, which is inserted between the root of a verb ending in 'a', and the affix of the Infinitive, is commonly retained in the Singular and the III pers. of the Plural, but dropped commonly in the I and II pers. Plural, as Inf. پَورَن pa v-anu, to fall, III pers. Sing I pers پَورِي pa v-u III pers. Plur پَورِ pa v-ā, Potential, Sing I pers پَورِي pa v-u II pers. Plur پَورِ pa v-ā. In the II and III pers.

I and II pers. Sing and the II and I pers. of the Plur to *yu*, *yo* (yī), *yu*, *yō*, or not, if the verb end in a consonant, but the contraction must take place, if the verb end in a vowel, as *چھڈیو* *chadyū*, or *چھڈتے* *chadye* etc. but *چھڈتے* *chadye* etc. from *بھائی* *bhāi*, to think. In poetry however the looser form is also in use, as *بھائی* *bhāi* or *بھائی* *bhāi*. In the II pers. Sing the inflexional termination *yu* or *yī* may also be contracted to *ū* or *ī*, as *سندھو* *sāndhu* or *سندھی* *sāndhi*, thou mayst cherish.

In the III pers. Plural 'a' is generally lengthened to *ī*, and the initial 'a' of the inflexional termination *āni* dropped in order to distinguish the neuter and active verbs. But *ino* is again frequently pronounced and written *ino*, especially when the verb ends in a long *ā*, as *گالھیں* *gālhi ino*, they may speak.

2) The verb *کرن* *karanu*, to do, forms the III pers. Plural either regularly in *کریں* *karīn*, or irregularly in *کے* *kān* or *کے* *kān*.

Annotation The Sanskrit Potential has already quite disappeared in Prakrit. But, abstracted from this significant circumstance, there can be no doubt, that the Sindhi Potential corresponds originally to the Prakrit Present tense. In Sindhi itself there are many reminiscences, that the Potential properly represents the old Present of the Prakrit; for it is very often, chiefly in poetry, used without the characteristic *تھو* *thō*, in the sense of the Present. After the custom had gained ground, to express the Present by joining the *تھو* *thō* to the old Present, the old Present was reserved to denote a Potential mood. The inflexional terminations of the Sindhi Potential correspond very closely to those of the Prakrit Present, as: Prak. I pers. Sing *āmi* (Sansk. *āmi*), Sindhi *ā* II pers. Sing *asi* (Sansk. *asi*), Sindhi *ē* (or *ī*), a being dropped (as a conjunctive vowel) and a

The inflexional terminations of the Aorist are

Singular		Plural	
Masc.	Fem.	Masc.	Fem.
I pers. -so	so	sī, sū	sī, sū
II pers. -u	u	u	u
III pers. —	ā (e)	—	—

The past participle of *ne* is *ne*, only ends, as *ne* is only used in the past tense.

Before the inflexional termination of the II person
unsc., o, final o is dropped altogether, as

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corresponds to the Sanskrit *asmi* (Prāk *amhi*), *m'* having been thrown out in Sindhi.

In the II pers. (Sansk. and Prāk *asi*) *s* = *h*, has been dropped and final *i* (e) lengthened in the masc. to *ē*, whereas in the feminine the initial 'a' of *asi* has been retained, and the latter half of it dropped altogether. The masculine termination *ē* is however also now and then applied to the feminine.

In the I person Plural the Sanskrit *smāh* (Prākrit *amhū*) has been changed to *ā* (*āē*) or *sū*; in the II person masc. the Sanskrit *stha* has been first changed to *tha*, thence to *ha*, and with the elision of *h'* to *u'*.

In Hindūstānī Panjābī and Gujarātī the Aorist is made up by the past participle without the addition of inflexional terminations, but in Marāṭhī inflexional terminations are affixed to the past participle, as in Sindhi. The same is the case in Bangālī, but with this difference, that it can form an Aorist of the active voice not only from neuter verbs, but also from active verbs; in the Passive though it must have recourse to a composition.

3) The Future,

which implies in Sindhi not only the sense of futurity, but also of possibility, uncertainty, is formed

a) In the Active Voice, by affixing to the present participle the same inflexional terminations as to the Aorist.

b) In the Passive Voice, by affixing to the present participle passive the same inflexional terminations, as to the present participle of the Active.

Annotation. The Sindhi has quite lost the traces of the Prākrit in forming the Future and fallen back to a composition, in order to make up for the lost future tense. It has approached in this respect again nearer to the Sanskrit, which likewise forms the I Future of the active voice by affixing the inflexional terminations of the substantive verb *as*, to be, to the participial noun ending in *ī* (*īr*). The modern Arian idioms differ very greatly from each other as to the method, in which they form the Future. The Hindūstānī and Panjābī express the Future by means of a compound verb; they add to the Potential of a verb the past participle *gā* (instead of the common *gā*), from the root *gam*, to go, the gender of which-must agree with the subject

in consequence the preceding vowel (i) lengthened; thus we get tit, of which final t' must have been changed to l = til.

The Bangālī forms the Future by affixing to the root of the verb the inflexional termination iba; this is very remarkable and without any analogy in any of the Prākṛit dialects. It reminds us very strongly of the Latin termination bo in the formation of the Active Future of the I and II conjugation, which Bopp (Comp Gramm II, §§ 526, 663) derives from the Sanskrit bhū. It would be near at hand, to compare this affix with the Sindhī affix bō, employed to form the present participle passive; but its origin will hardly allow of such a comparison.

II. Compound tenses

1) The compound Potential

The Potential may be compounded

a) with the present participle and the Potential of the auxiliary verb هُئِ huannu, to be, in order to do note an enduring action or state, as ائسُون پَرھندو هئان ائسُون پَرھندو هئان I may be reading

b) with the past participle and the Potential of the auxiliary verb هُئِ huannu, to be, as آئسُون رلئو هئان آئسُون رلئو هئان I may have wandered about it may have been seen by me, i. e. I may have seen it.

2) The present tense

The Sindhī has two forms for the Present tense

a) The common or indefinite Present tense, which denotes, that an action is commenced or going on at the time being, is formed by putting after the Potential (and occasionally before it) the augment تھو thō', which must

1) Instead of تھو thō: پئو peo (sam. پئو peo) is also used, but with this difference, that a more enduring action is thereby denoted. Cf §. 53 2

participle ending in *at* or *it*, and the irregular form of the auxiliary verb *asaṇḍ*, viz *āhḍ*, as: *mī lihīt āhḍ*, I am writing the second adds the auxiliary verb *āhḍ* etc. to the indefinite Present ending in *tḥ* etc., as: *mī lihīt āhḍ*, I am writing. Both these forms of the definite Present, which do not differ from each other as to their signification, denote an action going on or en-
during at the time of speaking. The third form adds to the present participle ending in *at* or *it*, the regular Present of the auxiliary verb *asaṇḍ* to be, viz *asaṇḍ* etc., as *mī lihīt asaṇḍ*, I am in the habit of writing, and implies a habit, custom or natural disposition; it may therefore be termed the Present Habitual. — The Bangālī has, as noticed already, a simple Present, formed by affixing the inflexional terminations to the root of the verb, and a definite Present formed by uniting the auxiliary verb *āhḍi* etc. with the present participle ending in *itḥ*, the initial *ā* of which is dropped in this composition, as: *āmī dekhitḥāhḍi*, I am seeing.

3) The Habitual Aorist, which implies, that an action was repeated in past time or went on at the time indicated, is formed by adding to the Aorist the indeclinable augment *thḥ*, which may follow or precede it, as the augment of the Present *e. g.* *هو آيو تهي* he came (repeatedly), or was coming.

This tense is quite peculiar to the Sindhī, no analogy to it being met with in the kindred idioms. The indeclinable augment *thḥ* is apparently the Locative of *thḥ*, and signifies 'in standing, which agrees well with the import of this tense.

4) The Imperfect, which denotes, that an action was progressing or repeated at a particular time past, is formed by adding to the present participle the Aorist of the auxiliary verb *huanu*, as *آندو هؤي* I was wandering about *لوردينو هؤي* I was being driven out. The Imperfect may be rendered more emphatic by premising the past par-

7) The compound Future tenses.

There are two compound Future tenses in Sindhi

a) The one is compounded with the participle present and the Future of the auxiliary verb ^{هو} huannu, which may be termed the Definite Future, as ^{ٿيڻ} ٿيڻ ٿيڻ I shall be seeing

b) The other is compounded with the past participle and the Future of the auxiliary verb ^{هون} huanu, and may be termed the Past Future, as ^{هون} هون ٿيڻ he will have been bound. I shall have gone, ^{هون} هون ٿيڻ

Both these tenses do not only denote futurity in its strict sense, but imply also possibility, uncertainty or doubt.

Chapter XIV

The auxiliary verbs.

§ 49

A. The auxiliary verb ^{هو} huannu, to be.

Before we can fully develop the conjugational process of the Sindhi, we must first describe the inflexion of the auxiliary verb ^{هو} huannu, to be, by means of which the compound tenses of other verbs are being made up.

Infinitive ^{هو} hu annu, to be.

SING

II pers. ^{هو} or ^{هو} be thou.
hō hō-u,

PLUR

^{هو} or ^{هو} be ye.
hō hu-ō

- 2) THE COMPOUND POTENTIAL
a) The present participle with the Potential
حُئَان etc. 'May be being'

SINGULAR	
Masc.	Fem
I pers. حُئَان, hūndō hu ā, huj ā	حُئَان, hūndī hu u, huj u
II pers. حُئَس, hūndō hu-ē, huj-ē	حُئَس, hūndī hu-ō, huj-ō
III pers. حُئِي, hūndō huē, huj-e	حُئِي, hūndī hu-ō, huj-ō

PLURAL	
I pers. حُئَا, hūndā hū, huj u	حُئَا, hūndīu hū, huj u
II pers. حُئَا, hūndā hu-ō, huj-ō	حُئَا, hūndīu hu o, huj-ō
III pers. حُئَا, hūndā hu ano, huj ano	حُئَا, hūndīu hu ano, huj ano

- b) The past participle with the Potential
حُئَان etc. 'May have been'

SINGULAR	
I pers. حُئَا, hū hū, huj hū	حُئَا, hū hū, huj hū
II pers. حُئَا, hū hū, huj hū	حُئَا, hū hū, huj hū
III pers. حُئَا, hū hū, huj hū	حُئَا, hū hū, huj hū

- 1) The absolute personal pronouns are left out in the following tenses as they may be easily supplied.
2) The Plural form حُئَا may also be pronounced and written حُئَا or حُئَا and so all the present participles in the fem Plural.

The initial vowel *ū* is often found without a nasal sound as *آهيا* *āhya* instead of *آهيا* *āhyā*. When *کو* *kō* *na*, *کا* *kā* *na*, *کی* *kī* *na* not any one etc. precedes *آهي*, they are contracted to *کونهي* *konhō*, *کانهي* *kānhō* etc. may coalesce with it, as *آهي* *āhi* or *آهي* *āhi*, he is not

2) THE DEFINITE PRESENT

The present participle with the auxiliary *آهيان* *āhiān*
'I am being

SINGULAR

Masculine

I pers. *هوندو آهيان* *hundo āhiān*
II pers. *هوندو آهيس* *hundo āhiś*
III pers. *آهي* *āhi*

Feminine

I pers. *هوندي آهيان* *hundi āhiān*
II pers. *هوندي آهيس* *hundi āhiś*
III pers. *آهي* *āhi*

PLURAL

I pers. *هوندا آهيون* *hunda āhiyū*
II pers. *هوندا آهيو* *hunda āhiyo*
III pers. *آهيون* *āhiyū*

I pers. *هونديون آهيون* *hundiū āhiyū*
II pers. *هونديون آهيو* *hundiū āhiyo*
III pers. *هونديون آهيون* *hundiū āhiyū*

III THE IMPERFECT

The present participle with the Aorist of the auxiliary *هوس* *hōś* I was or was being

Masculine

I pers. *هوندو هوس* *hundo hōś*
II pers. *هوندو هوس* *hundo hōś*
III pers. *هوندو هوس* *hundo hōś*

SINGULAR

Feminine

I pers. *هوندي هوس* *hundi hōś*
II pers. *هوندي هوس* *hundi hōś*
III pers. *هوندي هوس* *hundi hōś*

Instead of *هنايس huā-sī*, *هناوس huā-sū*, the contracted forms *هاس hā sī*, *هاسū hāsū*, are also in use — The inflexional terminations are now and then dropped altogether, but in this case the absolute personal pronoun must always be prefixed, as *أنا هو* *ānā ho*, I was etc.

2) THE HABITUAL AORIST

The simple Aorist with *تھی* the
'I used to be

SINGULAR.

Masc.

I pers. *هوسا thō*
etc.

Fem

هویسا thē
etc.

PLURAL.

I pers. *هنايس huā-sī*
etc.

هویس thē
etc.

V PERFECT

VI PLUPERFECT } not in use

VII THE FUTURE.

The present participle with the inflexional terminations. 'I shall be

SINGULAR.

Masc.

I pers. *هوندس hūndu se.*

Fem

II pers *هوندس hūnd-ā.*

هوندس hūndia-so 1)

III pers. *هوند hūndō*

هوندس hūndi ā 2)

هوندی hūndī

1) Instead of *هوندس hūndia-so* we find also *هوندیس hūndiyasō*
2) Or *هوندیس hūndī-ā.*

§ 50

B The auxiliary verb **ٿيڻ** *thiānu*, to become, to be.

The verb **ٿيڻ** *thiānu*, to become, to be, is also partly used as an auxiliary verb. Its compound tenses are made up by means of the auxiliary verb **ٿيڻ** *huanu* Infinitive.

ٿيڻ *thi ānu*, to become, to be

Imperative

SING

II pera. **ٿي** *thi u*,

become thou.

PLUR.

ٿيڻو *thi ō*, *thi-ō*,
become ye

Preoative

II pera. **ٿيڻو** *thi jē*, *thi jē* **ٿيڻو** *thi jō*, *thi jō*
mayst thou become. may you become.

Participles.

1) Present participle **ٿيندو** *thi ndō*, becoming

2) Past participle **ٿيو** *thi-ō*, become.

3) Past conjunctive participles

ٿي *thi*

ٿيو *thi-ō*

ٿي ڪري *thi karō*

} having become.

4) Verbal noun **ٿيندو** *thi anō*, becoming, being

I. THE POTENTIAL

1) THE SIMPLE POTENTIAL

SING

I pera. **ٿي** *thi ā*.

II pera. **ٿي** *thi-ē*, *thi*

PLUR.

ٿيڻو *thi u*.

ٿيڻو *thi-ō*

ٿيڻو *thi-ano*, *thi ne*.

II THE PRESENT

1) THE PRESENT INDEFINITE

The Potential with *thō*
'I become'

Masc.

SINGULAR.

Fem

I pers.	تهو	thū thō.	تهو	thū thī
II pers.	تهس	thū thō.	تهس	thū thī.
III pers.	تهی	thū thō.	تهی	thū thī.

PLURAL.

I pers.	تهئون	thū thā.	تهئون	thū thū.
II pers.	تهئون	thū thā.	تهئون	thū thū.
III pers.	تهن	thū thā.	تهن	thū thū.

2) THE PRESENT DEFINITE

The present participle with *āhīyā* etc.
'I am becoming' etc.

Masc

SINGULAR.

Fem

I pers.	تهندو	āhīyā.	تهندي	āhīyā.
II pers.	تهس	āhīyā.	تهس	āhīyā.
III pers.	تهی	āhīyā.	تهی	āhīyā.

SECTION III. THE VERB.

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IV THE AORIST

1) THE SIMPLE AORIST

The past participle with the inflexional terminations 'I became etc.

SINGULAR	
Masc.	Fem.
I pers. ^{ٿيڻ} ٿيڻ ^{ٿيڻ} ٿيڻ	^{ٿيڻ} ٿيڻ
II pers. ^{ٿيڻ} ٿيڻ	^{ٿيڻ} ٿيڻ
III pers. ^{ٿيڻ} ٿيڻ	^{ٿيڻ} ٿيڻ

PLURAL	
I pers. ^{ٿيڻ} ٿيڻ	^{ٿيڻ} ٿيڻ
II pers. ^{ٿيڻ} ٿيڻ	^{ٿيڻ} ٿيڻ
III pers. ^{ٿيڻ} ٿيڻ	^{ٿيڻ} ٿيڻ

2) THE HABITUAL AORIST

The simple Aorist with ٿيڻ thō
I was becoming, was in the habit to become etc.

SINGULAR	
Masc.	Fem.
I pers. ^{ٿيڻ} ٿيڻ ^{ٿيڻ} ٿيڻ	^{ٿيڻ} ٿيڻ
etc.	etc.
II pers. ^{ٿيڻ} ٿيڻ	^{ٿيڻ} ٿيڻ
etc.	etc.
III pers. ^{ٿيڻ} ٿيڻ	^{ٿيڻ} ٿيڻ
etc.	etc.

- 1) In poetry often: ^{ٿيڻ} ٿيڻ ^{ٿيڻ} ٿيڻ fem. ^{ٿيڻ} ٿيڻ
2) Or ^{ٿيڻ} ٿيڻ

VII. THE FUTURE

1) THE SIMPLE OR INDEFINITE FUTURE

The present participle with the inflexional terminations. 'I shall become' etc.

SINGULAR.

<i>Masc.</i>	<i>Fem</i>
I pers. $\text{thindusa.} \text{ } \text{اَیْنَسِ}$	$\text{thindiaso.}^1) \text{ } \text{اَیْنَسِ}$
II pers. $\text{thindā.} \text{ } \text{اَیْنَسِ}$	$\text{thindī.}^2) \text{ } \text{اَیْنَسِ}$
III pers. $\text{thindō} \text{ } \text{اَیْنَسِ}$	$\text{thindī.} \text{ } \text{اَیْنَسِ}$

PLURAL.

I pers. $\text{thindāsī.} \text{ } \text{اَیْنَسِ}$	$\text{thindūsī.} \text{ } \text{اَیْنَسِ}$
II pers. $\text{thinda-u.}^3) \text{ } \text{اَیْنَسِ}$	$\text{thindū.} \text{ } \text{اَیْنَسِ}$
III pers. $\text{thindā.} \text{ } \text{اَیْنَسِ}$	$\text{thindū.} \text{ } \text{اَیْنَسِ}$

2) COMPOUND FUTURE TENSES.

a) The definite Future.

The present participle with the Futuro hündsī etc. 'I shall be becoming' etc.

SINGULAR.

<i>Masc.</i>	<i>Fem</i>
I pers. $\text{thindō hündusa.} \text{ } \text{اَیْنَسِ}$	$\text{thindī hündiaso.} \text{ } \text{اَیْنَسِ}$
II pers. $\text{thindō hündā.} \text{ } \text{اَیْنَسِ}$	$\text{thindī hündī.} \text{ } \text{اَیْنَسِ}$
III pers. $\text{thindō hündō} \text{ } \text{اَیْنَسِ}$	$\text{thindī hündī} \text{ } \text{اَیْنَسِ}$

1) Or $\text{thindiyaso} \text{ } \text{اَیْنَسِ}$

2) Or $\text{thindī} \text{ } \text{اَیْنَسِ}$

3) Or $\text{thinda.} \text{ } \text{اَیْنَسِ}$

But there is also a considerable number of transitive verbs ending in the Imperative in 'u' and in the participle present in andō, which take in consequence thereof the same inflexional terminations as the neuter verbs, with the only difference, that in the Past Tenses they must invariably resort to the passive construction.

We exhibit now the inflexion of a regular neuter verb

Infinitive.

هَلْنُ hal annu, to go

Imperative.

SING

PLUR.

II pers. هَلْ hal u, go thou. هَلُوا hal-ō, go ye.

Precative.

هَلْ اِيْهْ hal ije,	} mayst thou go.	هَلْ اِيْهْ-ō hal ij-ō, may ye go
هَلْ اِيْهْ hal iju,		

Participles

- 1) present participle هَلْ اَنْدُو hal-andō, going
- 2) past participle هَلْ اِيْدُو hal iō, having gone.
- 3) past conjunctive participles

هَلْ اِيْ hal i,	} having gone.
هَلْ اِيْدُو hal iō,	
هَلْ اِيْدُو hal iji,	
هَلْ اِيْدُو hal i kara,	

Verbal noun.

هَلْ اَنْدُو hal-andō, going

- b) The past participle with the Potential هُئَا
'I may have gone'

SINGULAR

	<i>Masc.</i>	<i>Fem.</i>
I pers.	هَئَا هُئَا hahā huā.	هَئَا هُئَا hahā huā.
II pers.	هَئَا هُئَا hahā huā.	هَئَا هُئَا hahā huā.
III pers.	هَئَا هُئَا hahā huā.	هَئَا هُئَا hahā huā.

PLURAL.

I pers.	هَئَا هُئَا hahā hū.	هَئَا هُئَا hahā hū.
II pers.	هَئَا هُئَا hahā huō.	هَئَا هُئَا hahā huō.
III pers.	هَئَا هُئَا hahā huane.	هَئَا هُئَا hahā huane.

II. THE PRESENT

1) THE PRESENT INDEFINITE

The Potential with هُو thō
'I go' etc.

SINGULAR

	<i>Masc.</i>	<i>Fem.</i>
I pers.	هُو هُو hahā thō.	هُو هُو hahā thī.
II pers.	هُو هُو hahā thō.	هُو هُو hahā thī.
III pers.	هُو هُو hahā thō.	هُو هُو hahā thī.

PLURAL

I pers.	هُو هُو hahā thā.	هُو هُو hahā thū.
II pers.	هُو هُو hahā thā.	هُو هُو hahā thū.
III pers.	هُو هُو hahā thā.	هُو هُو hahā thū.

PLURAL

	<i>Masc.</i>	<i>Fem.</i>
I pers.	هَلَانْدَا هُنَّاسِيں halandā huāsī	هَلَانْدِيُنْ هُيُوسِ halandiū huyūsī
II pers.	هَلَانْدَا هُنَّوْ halandā hua-u.	هَلَانْدِيُنْ هُيُوْ halandiū huyū
III pers.	هَلَانْدَا هُنَّا halandā huā.	هَلَانْدِيُنْ هُيُوْ halandiū huyū.

IV THE AORIST

1) THE SIMPLE AORIST.

The past participle with the inflexional terminations. 'I went' etc.

SINGULAR

	<i>Masc.</i>	<i>Fem.</i>
I pers.	هَلِيْسْ haliu-se	هَلِيْسْ haliu so.
II pers.	هَلِيْسْ hali-ē.	هَلِيْسْ hali ē. 1)
III pers.	هَلِيْسْ haliu	هَلِيْسْ hali

PLURAL

I pers.	هَلِيْسْ haliū-sī.	هَلِيْسْ haliū-sī
II pers.	هَلِيْسْ haliya-u.	هَلِيْسْ haliū.
III pers.	هَلِيْسْ haliā.	هَلِيْسْ haliū.

2) THE HABITUAL AORIST

The simple Aorist with هَيِ thē.

I used to go etc.

SINGULAR

I pers.	هَلِيْسْ هَيِ haliuse thē.	هَلِيْسْ هَيِ haliase thē.
etc.	etc.	etc.

1) Or هَلِيْسْ hali-ē

PLURAL.

	Masc.	Fem
I pers.	هَلَا هَلَايِينَ halā huāl	هَلَا رُون هَلَايِينَ halū huyūl
II pers.	هَلَا هَلَايَا هَلَايَا halā hua u.	هَلَا هَلَايَا هَلَايَا halū huyū.
III pers.	هَلَا " " هَلَا " " huā.	هَلَا " " هَلَا " " huyū.

VII THE FUTURE.

1) THE SIMPLE or INDEFINITE FUTURE

The present participle with the inflexional terminations. 'I shall go' etc.

SINGULAR.

	Masc.	Fem
I pers.	هَلَا هَلَايَا halandu se.	هَلَا هَلَايَا halandīa-se 1)
II pers.	هَلَا هَلَايَا haland u.	هَلَا هَلَايَا halandī ā. 2)
III pers.	هَلَا هَلَايَا halando	هَلَا هَلَايَا halandī

PLURAL.

I pers.	هَلَا هَلَايَا halandā-sī	هَلَا هَلَايَا halandīu sī
II pers.	هَلَا هَلَايَا halanda u.	هَلَا هَلَايَا halandīū.
III pers.	هَلَا هَلَايَا halandū	هَلَا هَلَايَا halandīū

2) COMPOUND FUTURE TENSES.

a) The definite Future

The present participle with هَلَا هَلَايَا hānduso.

I shall be going etc.

SINGULAR.

I pers.	هَلَا هَلَايَا هَلَا هَلَايَا halando hunduso.	هَلَا هَلَايَا هَلَا هَلَايَا halandī hunduso.
---------	---	---

1) Or هَلَا هَلَايَا halandīyaso, هَلَا هَلَايَا halandyaso.

2) Or هَلَا هَلَايَا hal andī.

Neuter verbs very often take in the Potential and in the Present tense the passive form, without altering in any way their signification, and are then inflected like other passive verbs (see the inflexion of the passive verb), as *پَهَرَنُ* pharanu, v n., to be fruitful, or *پَهَرَجَنُ* phar-j anu *لُرَئَنُ* v n, lurhanu, to float, or *لُرَهَرَجَنُ* lurhe-j anu, *کَاوَرَنُ* kāviranu, v n, to be angry or *کَاوِرَجَنُ* kāvir-j anu, *اچَنُ* v n ačanu, to come, *اچَئَنُ* ač ij anu, *پَرَنُ* v n pavanu, to fall, or *پَاچَنُ* pa-ij anu etc.

The III pers Sing of neuter verbs in the passive form is frequently employed impersonally throughout all the tenses with the exception of the Aorist and Perfect, as *هَلِجَی* halijē, it may be gone, *هَلِجَی تِهَر* halijē thō, it is gone, *هَلِبو آهَی* halibo āhe, it is being gone, *هَلِبو هَی* halibō hō, it was being gone *هَلِبو هَلِبو* halibō, it will be gone.

Many neuter verbs are in Sindhi considered both active and neuter, and therefore in the Past tenses constructed either as neuter (i. e. personally) or as transitive verbs (i. e. passively, the agent being put in the Instrumental), as *وَرِهَئَسُ* virhuuso, I quarrelled or *وَرِهَئَسُ مَن* mū virhiō, by me it was quarrelled, from *وَرِهَنُ* virhanu, v n, to quarrel *کُھِلَئَسُ* khiluso, I laughed, or *کُھِلَئَسُ مَن* mū khilō, by me it was laughed, from *کُھِلَنُ* khilanu, v n, to laugh but *رُونُ* ruanu, v n., to weep, is always constructed passively in the past tenses, as *رُونِ لَئَسُ* runi l, he wept (it was wept by him)

On the other hand there are also some active verbs

Imperative.

SING

PLUR.

II pers. چھڏ ڇڏ چھڏ-o, give up چھڏ ڇڏو چھڏ io'),
give ye up

Precative

چھڏ ڇڏ چھڏ ije.	}	چھڏ ڇڏو چھڏ ijd, please to give up
چھڏ ڇڏ چھڏ iju.		

Participles

- 1) Present participle چھڏ ڇڏيندو چھڏ indō, giving up.
- 2) Past participle چھڏ ڇڏيو چھڏ id, having been given up
- 3) Past conjunctive participles

چھڏ ڇڏي چھڏ-o	}	having given up
چھڏ ڇڏيو چھڏ id		
چھڏ ڇڏي چھڏ ijd		
چھڏ ڇڏي چھڏ id karē		

I THE POTENTIAL

1) THE SIMPLE POTENTIAL

'I may give up etc.

SING

PLUR.

I pers. آڻسڻ چھڏ ڇڏ آڻسڻ آڻسڻ چھڏ آڻسڻ آڻسڻ چھڏ آڻسڻ
āṣ chad id.

II pers. تون چھڏ ڇڏ تون تون چھڏ ڇڏ تون تون چھڏ ڇڏ تون
tū chad id io')

III pers. هو چھڏ ڇڏ هو hū chad id. چھڏ ڇڏو چھڏ chū chad inc.')

1) Or چھڏ ڇڏو چھڏ chad io; the form چھڏ ڇڏو چھڏ chad-cho is also in use.

2) Or چھڏ ڇڏي چھڏ chad id, چھڏ ڇڏي چھڏ chad id.

3) Or چھڏ ڇڏي چھڏ chad inc.

SINGULAR.

The object being fem.

The object being masc.

آسان چھڏڻو هئي
asā cḥaḍiō huē.

آسان چھڏي هئي
asā cḥaḍī hue.

اهان چھڏڻو هئي
ahā cḥaḍiō huē

اهان چڙهي هئي
ahā cḥaḍī huē

هن چڙهي هئي
hune cḥaḍiō huē.

هن چھڏي هئي
huno cḥaḍī huē

PLURAL.

مون چڙهي ٿا هئس
mū cḥaḍiā huane
etc. etc.

مون چھڏڻو هئس
mū cḥaḍiu huane
etc. etc.

II. THE PRESENT

1) THE PRESENT INDEFINITE.

The Potential with ٿو thō

I give up' etc.

SINGULAR.

Masc.

Fem

I pers. ٿو ڏيان cḥaḍiā thō ٿي ڏيان cḥaḍiā thī

II pers. ٿو ڏيڻس cḥaḍiē thō ٿي ڏيڻس cḥaḍiē thī

III pers. ٿو ڏي cḥaḍē thō ٿي چھڏي cḥaḍē thī

PLURAL.

I pers. چھڏڻو ٿا
cḥaḍiū thā.

چڙهي ٿو ڏس
cḥaḍiū thiū

II pers. چڙهي ٿو ٿا cḥaḍiō thā. چڙهي ٿو ٿي cḥaḍiō thiū.

III pers. چڙهي ٿا
cḥaḍīne thā.

چڙهي ٿي
cḥaḍīnē thiū.

VII. THE FUTURE.

1) THE SIMPLE or INDEFINITE FUTURE.

The present participle with the inflexional terminations.

'I shall give up' etc.

SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	چَهَ اَيِندُسِ chadīnduse	چَهَ اَيِندِسِ chadīndia-se.
II pers.	چَهَ اَيِندِی chadīnd-ā.	چَهَ اَيِندِی chadīndi-ā.
III pers.	چَهَ اَيِندَو chadīndō	چَهَ اَيِندِی chadīndī.

PLURAL.

I pers.	چَهَ اَيِندَاسِی chadīndā-sī.	چَهَ اَيِندِئو چَهَ اَيِندِئو chadīndiū sī.
II pers.	چَهَ اَيِندَو chadīnda-u.	چَهَ اَيِندِئو chadīndiū.
III pers.	چَهَ اَيِندَا chadīnda.	چَهَ اَيِندِئو chadīndiū.

2) COMPOUND FUTURE.

a) The definite Future.

The present participle with هوندس hūdusa.

I shall be giving up etc.

SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	چَهَ اَيِندَو هوندس chadīndō hūdusa.	چَهَ اَيِندِی هوندسِ chadīndī hūdīase.
II pers.	چَهَ اَيِندَو هوندسِ chadīndō hūdā.	چَهَ اَيِندِی هوندسِ chadīndī hūdā.
III pers.	چَهَ اَيِندَو هوندو chadīndō hūdō	چَهَ اَيِندِی هوندِی chadīndī hūdī.

Participles

- 1) Present participle چھڏبو chhadibo, being given up
- 2) Past participle چھڏيو chhadio, having been given up
- 3) Future participle or gerundive چھڏبو chhadibo, to be given up
- 4) Past conjunctive participles

چھڏجي چھڏيو 1 or چھڏيو 1 } having been
 چھڏجي ڪري chhadji kari } given up

I THE POTENTIAL

1) THE SIMPLE POTENTIAL

'I may be given up

SING

PLUR

I pers چھڏجان چھڏجي ٿو chhadjan chhadji to

II pers چھڏجن چھڏجي ٿا chhadjen chhadji ta

III pers چھڏجن چھڏجي ٿا chhadjen chhadji ta

2) COMPOUND POTENTIAL

a) The present participle with the Potential چھڏبو chhadibo

I may be being given up etc

SINGULAR

Masc

Fem

I pers چھڏبو چھڏجي ٿو chhadibo chhadji to

II pers چھڏبو چھڏجي ٿا chhadibo chhadji ta

III pers چھڏبو چھڏجي ٿا chhadibo chhadji ta

1) Or چھڏجن چھڏجي ٿا chhadjen chhadji ta

SINGULAR.

	<i>Masc.</i>	<i>Fem</i>
II pers.	~ ٤٦ ٤٦ ٤٦ čhadijū thō	~ ٤٦ ٤٦ ٤٦ čhadijū thī
III pers.	~ ٤٦ ٤٦ ٤٦ čhadijō thō.	~ ٤٦ ٤٦ ٤٦ čhadijō thī.

PLURAL.

I pers.	~ ٤٦ ٤٦ ٤٦ čhadijū thā.	~ ٤٦ ٤٦ ٤٦ čhadijū thiū.
II pers.	~ ٤٦ ٤٦ ٤٦ čhadijō thā.	~ ٤٦ ٤٦ ٤٦ čhadijō thiū
III pers.	~ ٤٦ ٤٦ ٤٦ čhadijano thā.	~ ٤٦ ٤٦ ٤٦ čhadijano thiū

2) THE DEFINITE PRESENT.

The present participle with آهيا ahya

'I am being given up etc.

SINGULAR.

	<i>Masc.</i>	<i>Fem</i>
I pers.	~ ٤٦ ٤٦ ٤٦ čhadibō ahyaū.	~ ٤٦ ٤٦ ٤٦ čhadibī ahya
II pers.	~ ٤٦ ٤٦ ٤٦ čhadibō āhē	~ ٤٦ ٤٦ ٤٦ čhadibī āhē
III pers.	~ ٤٦ ٤٦ ٤٦ čhadibō āhē.	~ ٤٦ ٤٦ ٤٦ čhadibī āhē.

PLURAL.

I pers.	~ ٤٦ ٤٦ ٤٦ čhadibā ahyaū.	~ ٤٦ ٤٦ ٤٦ čhadibīū ahyaū.
II pers.	~ ٤٦ ٤٦ ٤٦ čhadibā ahyaō	~ ٤٦ ٤٦ ٤٦ čhadibīū ahyaō.
III pers.	~ ٤٦ ٤٦ ٤٦ čhadibā ahina.	~ ٤٦ ٤٦ ٤٦ čhadibīū ahina.

PLURAL

Masc.


Ген

I pers. أَتَسِيْبُ - ḥadiā-sī. تَتَسَاوَرُونَ - ḥadiu sa

II pers. حَادِيْنُ chadyu u. حَدِيْنُ chadyu

III pers. حَدَّثَ - *chadū*, حَدَّثُوا - *chadū*

2) THE HABITUAL AORIST

The simple Aorist with  the

I used to be given up etc.

SINGULAR

Masc

Febru

چھائیئس تھی Chahai.e the etc.
چھاڑسو تھی Chaharso the etc.

V THE PERFECT

The past participle with اہیں ahīn

'I have been given up etc.

SINGULAR.

Masc

Le...

١٠٠٠ آڊيو آڊيو
chadio alnya

حمدی آہیا
chadī ahīya

II pers چو اُنہیں
chadho nih

چھدي آھي
Chandi Ahi

III pers. چاڊيو آهي chadio ahi

chadi shi ~ ئىدى ھى

ILURAL

1 pers. **حَدِيثًا أَهِيوْ**
chadiñ ahivũ.

حَقْدُ ثَوْنٍ آلِ يَهُودٍ
Choddu Thawn Al-Yahud

И pers جَهْدًا اَهِو
chadiã ahuyo

چھانٹو آھيو
 chhadu ahuo

III 1875 چھ لیتا آنھس
Chodiu ulune

اِدَّاهِيْئُوں آہِنے
idhadiyū āhine

PLURAL

Masc.

Fem.

I pers. چَه لَئِيبُوں Aḥadībā-sī. چَه لَئِيبُوں-āi ḥadībū-sī

II pers. چَه لَئِيبُوں ḥadībā u. چَه لَئِيبُوں Aḥadībū.

III pers. چَه لَئِيبَا ḥadībā. چَه لَئِيبُوں ḥadībū.

2) COMPOUND FUTURE

a) The definite Future

The present participle with هوندس hūndas

'I shall be being given up' etc.

SINGULAR

Masc.

Fem.

I pers. چَه لَئِيبُو هوندس ḥadībō hūndas. چَه لَئِيبُو هوندس ḥadībī hūndasē

II pers. چَه لَئِيبُو هوندس ḥadībō hūndē. چَه لَئِيبُو هوندس ḥadībī hūndū

III pers. چَه لَئِيبُو هوندو ḥadībō hūndō. چَه لَئِيبُو هوندو ḥadībī hūndū

PLURAL

I pers. چَه لَئِيبَا هونداس Aḥadībā hūndasī. چَه لَئِيبُوں هونداس Aḥadībū hūndasī.

II pers. چَه لَئِيبَا هونداس Aḥadībā hūndas u. چَه لَئِيبُوں هونداس Aḥadībū hūndas.

III pers. چَه لَئِيبَا هوندا Aḥadībā hūnda. چَه لَئِيبُوں هونداس Aḥadībū hūndas.

ticiple of the active or passive mood, ending in *i* or *e*¹⁾, before it.²⁾ The construction of a verb thus compounded depends entirely on the definite verb, not in any way on the past conjunctive participle. In this way are formed

a) So-called Intensitives, which impart to the definite verb a peculiar signification, arising out of the sense of the preceding past conjunctive participle, as

وَاتَّهَى vathī vañanu, to take off, literally to go having taken, وَمَرِيَ mari vañanu, to be dead, lit.

to go having died, وَجَّهَى ċarhī vañanu, to ascend, lit. to go having ascended

كُھَلِي تَوْنُ khulī pavanu, to be opened, lit. to fall having been opened, اِلْ حَيِّ پَوْنُ

pavanu, to become alive, literally to fall having lived وَهِي تَوْنُ vahī pavanu, to pour down (as rain), literally

to fall having flown. — وَدَّهَى vadhe vijhanu, to cut down, lit. to throw having cut

سَوْرِي كَدَّهَسْ sorē kadhanu, to pull out, lit. to pull having moved

حَاڙَهَى ċarhē ānanu, to hang up, lit. to bring having caused to ascend, لَوڙَهِي چَهَدَسْ lorhē ċhadanu,

to float off (act.), lit. to give up having floated away تَانِي تَالِي تَوْنُ tānī ċhananu, to pluck out, lit. to pluck

out having pulled مَوَتَاتِي يَمْنُ motā ē nuanu, to bring back, lit. to take away having caused to return, etc. etc.

It is to be noted, that كَهَلِي khañī, the past conjunctive participle of كَهَلَسْ khañanu, to lift up, is used with all

1) The past conjunctive participle ending in *u* is also occasionally used to make up a compound verb

2) In poetry though the past conjunctive participle may also follow the definite verb

حَاں کھَلِی وَحَاڻِی دَ حَڻوڻَا هَرَنَ مِرورَن پَکَڻِی هَلِئَا اچَن

When he sets to play, then four times as many deer, wild beasts, birds come on. Story of Rāe Diaču, p 8

وڪهُرُ سَو دَهَام حَو پَتِي نُرَالو دَ ڳوڻِي

Buy those goods, which do not become old. Sh Surāg III, 2

بره هِن دَهَنَدَه مَه اَن مِيٽِي ڪڏهي ڪَڙا ۽ مَسَدِ

حورَتَانُون

Then having taken out earth from this tank they built cells and a mosque. Abd ul-Latif's life, p 22

ڪَڙو ڏو حَو خوشِي پَتِي سوڻِي ڪَڙو حَو سِين

He who will eat (it) with pleasure, that is my friend Maj 319

b) Compound verbs, implying possibility, and power are formed by putting a past conjunctive participle before the verbs حَالُ (saghanu'), to be able, and جَانُ ja nanu, to know, as ڪَڙو ڪَڙي, ڪَڙو ڪَڙي, karyò sa ghanu, to be able to do, ڏيئي جَانُ ڏيئي jānanu, to know to give.

ڪنهن تَر رَتان پَرِي ڪهي رڙي دَ جَالان

In what manner shall I weep for my friend? I do not know how to weep Sh. Koh VI, 1

اَوڃاڻو اڪهي ڪهي حَاتِي دَ ڏيئي

Thou didst not understand to give sleeplessness to (thy) eyes Sh. Kōh. I, 12

1) With سَڪَڻ the I finite may also be joined.

d) Duration or repetition is expressed by putting before the definite verb the past conjunctive participle ending in *io*, to which also the emphatic *I* may be affixed, als *پَرِھَنُو تَرَقَنُ* *parhio parhanu*, to read over again, to keep on reading

پَرِھَنُو بَرِھَنَاءَ سَتَقِ اِيہیں سَوَرِ حُو

Read over again the lesson of this very pain Sh
Jam. Kal V, 31

سَوَتِی سُو حَرَفِ پَرِھَنُو تَرَقَنُ

Even that, that letter I read over and over again
Sh Jam Kal V, 33

2) Another kind of Intensitives is formed by putting the past participle of *پَرُو* *pavanu*, to fall, viz *پِو* *pio*, before the Imperative, Present¹⁾ or Imperfect of a definite verb, as *پِو مَالِجَاسِ* *piō mānjāso*, enjoy her, *پِئَا تِئَسَدَا مَنَّا* *piā tuana*, they become *پِئَا تِئَسَدَا مَنَّا* *piā tuana*, they were seeing

حَدِیصِ کَتِ تِی اچِی تَدِیصِ تَرِ تَرِ پِئِی کَدِھِجَاسِ

پَرِو مَالِجَاسِ

When she comes to the couch, then pull out her
feathers afterwards enjoy her Amulu Man p 147

تِہیں مَن مَن کِھَلَا کِھُولِی وَانکِی بِنَا تِہِئِی

In that (palace) sparks are made like lightening
Ibid p 140

سَنَدَسِ اَجَرَحِ کِھَلَا کِھَوَکَرِ پِئَا تِئَا دِئَسَدَا مَنَّا

Many of his miracles the other boys used to see
Abd ul Latif's life, p 3

1) In this case the augment *تِہُو* *thio* is dropped as unnecessary

Chapter XVII

The Verb with the Pronominal Suffixes.

§ 54

The Sindhi uses the pronominal suffixes far more extensively with the verbs, than with the nouns (cf § 30). The suffixes attached to the verbs express, strictly speaking, only the Dative and Accusative (the object), and, with the past participle passive, also the Instrumental, though we may translate them by any case, save the Nominative.

The pronominal suffixes attached to verbs are identical with those attached to nouns, with this difference, that the suffix of the I person Plural, *û*, which is not in use with nouns (but with adverbs and postpositions), is used throughout the verb. There is further a peculiar Instrumental affix, attached to the past participle passive, which is never used with nouns or adverbs, viz. *i* for the Singular, and *u* for the Plural.

It appears, that the suffix *i* is originally the Instrumental Sing *ہیں* *ina*, by him (from *ہی* *hi*, this), and *û* the Instrumental Plural *انہیں* *uno*, by them (from *ہو* *hû* or *ا* *û*, that).

To the first person Sing and Plur the suffix of the same person is never attached, as in this case the reflexive pronoun *پانا* *pāna*, self, must be employed.

In the compound tenses and in compound verbs the suffix always accodes to the latter part of the compound, though it properly belongs to the first member of the compound. Similarly the suffix is never attached to the augment *تھو* *thō* or *تھی* *thē*, but always to the verb itself.

2) The Potential **هَيَّا hu**, I may be

SINGULAR

Suffixes of the I pers		Suffixes of the II pers		Suffixes of the III pers	
Sing	I				
	II	هَيَّا hu	هَيَّا hu	هَيَّا hu	هَيَّا hu
	III	هَيَّا hu	هَيَّا hu	هَيَّا hu	هَيَّا hu
Plur	I				
	II	هَيَّا hu	هَيَّا hu	هَيَّا hu	هَيَّا hu
	III	هَيَّا hu	هَيَّا hu	هَيَّا hu	هَيَّا hu

PLURAL

Sing	I	هَيَّا hu	هَيَّا hu	هَيَّا hu
	II	هَيَّا hu	هَيَّا hu	هَيَّا hu
	III	هَيَّا hu	هَيَّا hu	هَيَّا hu
Plur	I			
	II	هَيَّا hu	هَيَّا hu	هَيَّا hu
	III	هَيَّا hu	هَيَّا hu	هَيَّا hu

1) Or **هَيَّا hu** **هَيَّا hu**2) Or **هَيَّا hu**3) When a nasalized vowel () is followed by a dental nasal sign of nasalisation () in Arabic character is generally dropped superfluous; thus **هَيَّا hu** instead of **هَيَّا hu**

PLURAL		
Suffices of the I pers.		Suffices of the II pers.
Sing	I آهڻ ăhē ũ.	آهڻو ăhīyā-vn.
	II آهڻو ăhē ũ.	آهڻو ăhē va.
	III آهڻو ăhē ũ.	آهڻو ăhē va.
Suffices of the III pers.		
Sing	I آهڻو ăhīyā ne	
	II آهڻو ăhē-ne	
	III آهڻو ăhē-no.	
Suffices of the I pers.		Suffices of the II pers.
Plur	I آهڻو ăhīyū ũ.	آهڻو ăhīyū va.
	II آهڻو ăhīyō-ŭ.	آهڻو ăhīyū ne
	III آهڻو ăhīne-ŭ.	آهڻو ăhīyo-ne.
Suffices of the III pers.		
Plur	I آهڻو ăhīni va.	
	II آهڻو ăhīni va.	
	III آهڻو ăhīni no.	

Instead of آهڻ ăhē and آهڻو ăhīne the form آهڻ atha is also in use, but only when joined by suffixes. It corresponds to the old Prākṛit form अस्मि athu (the III pers. Sing of the substantive verb aasmī, I am, see Lassen, p 345), which in Sindhi has also been transferred to the Plural.

The suffixes are attached to it in the following manner

Suffices of the I pers.		Suffices of the II pers.	Suffices of the III pers.
Plur and Sing	I آهڻم atha me	I آهڻی ath I,	I آهڻس atha-so.
	II آهڻو ath ũ.	II آهڻی athē I.	II آهڻو atha na.
	III آهڻو ath ũ.	III آهڻو atha va.	III آهڻو atha na.

In the Present Definite *هرندو آهڻا* the suffixes accodo, as noted already, to the latter part of the compound

مَدِي نَدِ آهِي مَن مِیں سَلَجَاتَانُش قَوَات
 No wickedness is in their heart they have known
 the retribution. Maj 218

4) The Aorist.

a) The masc. form هُوَسِ hōse.

SINGULAR.

Sing	SUFFIX I pers.		
	I	Suffix II pers.	Suffix III pers.
	II هُوَسِي huē me. III هُوِم hō-me.	هُوسَانِي hōsānī-a. هُوَم hō-a.	هُوسَانِسِ hōsānī-se. هُوسِسِ huō-se. هُوسِ hō-se.

Plur	SUFFIX I pers.		
	I	Suffix II pers.	Suffix III pers.
	II هُوَسِي huō-me. III هُوَمِ hua-me. 1)	هُوسَانِي huāsū-a. هُوَمِ hua-a.	هُوسَانِسِ huāsū-se. هُوسِسِ huō-se. هُوسِ hua-se.

PLURAL.

Sing	SUFFIX I pers.		
	I	Suffix II pers.	Suffix III pers.
	II هُوَسَانِ huē-ā. III هُوَسَانِ hō-sā.	هُوسَانَوِ hōsā vā. هُوَمِ hō-vā.	هُوسَانِ hōsā ne. هُوسِ huē ne. هُوسِ hō-ne.

Plur	SUFFIX I pers.		
	I	Suffix II pers.	Suffix III pers.
	II هُوَسَانِ huō-sā. III هُوَسَانِ huā-sā.	هُوسَانَوِ huāsū vā. هُوَمِ hua vā.	هُوسَانِ huāsū ne. هُوسِ huō-ne. هُوسِ hua ne.

1) In poetry long ā is frequently retained as هُوَسَانِ huā-sā etc.

That to هو *hō*, هي *hui* etc., when forming with the past participle passive the Pluperfect, also a suffix, denoting the Instrumental, may be attached, will be shown in § 56, 5

It is to be observed, that the inflexional termination of the I pers. Sing. masc. and fem., so, becomes *su* before the accession of the suffixes the fem. termination *huyase* is at the same time reduced to its original form *hui*, as هي *hui-sū-e*. The suffix of the I pers. Plur. is in the Aorist *su* or *si*, and not *u*, as in the Imperative, Potential and Present. In the II pers. fem. Sing. the form *huyū* or *huyi* is employed, when followed by the heavy suffix *su* or *si*, the accent being then thrown on the last syllable of the verb, as *huyé sū* or *huyí-su*.

In the same way as to هو *hōso* and هي *huyaso* the suffixes accede to تهس *thiuse* and تهس *thiase*, and to every other neuter verb in the Aorist, for which تهس *thiuse* may serve as paradigm.

The Aorist تهس *thiuse*.

a) The masculine form تهس *thiuse*.
SINGULAR OF THE SUFFIX.

Sing	SINGULAR OF THE SUFFIX.		
	Suffix I pers.	Suffix II pers	Suffix III pers
	I تهس <i>thiō-ma.</i>	تهوساني <i>thiōsā-e.</i>	تهوسانس <i>thiōsā-se.</i>
	II تهس <i>thiū ma.¹⁾</i>	تهي <i>thiū-u-o.</i>	تهيس <i>thiū-se.</i>

1) In poetry the diminutive affix ز *z* is frequently attached to the past participle to which the suffixes accede according to the common

SINGULAR OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Plur	I	تُونُسُونِيْ thūnūsū-e.	تُونُسُوْا thūnūsā-se.
	II تُونُسُوْا (1)		تُونُسُوْا thūnūsā-se.
	III تُونُسُوْا	تُونُسُوْا thūnūsā-e.	تُونُسُوْا thūnūsā-se.

PLURAL OF THE SUFFIX.

Sing	I	تُونُسُوْا thūnūsā-va.	تُونُسُوْا thūnūsā-na.
	II تُونُسُوْا		تُونُسُوْا thūnūsā-na.
	III تُونُسُوْا	تُونُسُوْا thūnūsā-va.	تُونُسُوْا thūnūsā-na.
Plur	I	تُونُسُوْا thūnūsā-va.	تُونُسُوْا thūnūsā-na.
	II تُونُسُوْا		تُونُسُوْا thūnūsā-na.
	III تُونُسُوْا	تُونُسُوْا thūnūsā-va.	تُونُسُوْا thūnūsā-na.

حَدِيْهِمْ يَنْسُ وَجِيْ كَرِيْ وَلَهِيْ اَيُّو هُوْسِ قَدِيْهِمْ بَاقِرِ

اِيْدُو هُو

When his father having gone and searched (after him) took and brought him, then he was coming forth. Life of Abd ul Latif, p 3

جِيْدَرُو كَهْرَبُو هُوْسِ بِيْتَرُو اَنْ بَرَقَنْ مَآ كَهْ اِيْدُو هُو

As much as was necessary to him, he was taking out of that vessel. Ibid. p 21

1) Or without the final -e) تُونُسُوْا thūnūsā-na.

SINGULAR OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Plur	I	هوندَ اسونِ hündāsu-a.	هوندَ اسونس hündāsu-so.
	II هوندَ مِ hündō-ma. ¹⁾		هوندَ سِ hündo-so.
	III هوندَ مِ hūnda ma.	هوندَ هندا-a.	هوندَ سِ hūnda-so.

PLURAL OF THE SUFFIX.

Sing	I	هوندَ وسانو hündōsa va.	هوندَ وسانِ hündosā-no.
	II هوندَ يئس hündō-ū.		هوندَ سِ hündō-no.
	III هوندَ وُس hündō-sū.	هوندَ و hūndu va.	هوندِ hūndu no
Plur	I	هوندَ اسونو hündāsū va.	هوندَ اسونِ hündāsū no
	II هوندَ وُس hündō-sū.		هوندِ hündō-ne.
	III هوندَ اسونِ hündā-su.	هوندِ hūnda va.	هوندِ hūnda ne.

b) The feminine form هوندِئس hündiase.

SINGULAR OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing I		هوندِ يسانِ hündiā-e	هوندِ يسانِ hündiā-so.

1) Or هوندَ مِ hūnda-a-ma.

In the same way as to هُونْدُسِ hūnduse and هُونْدُسِ hūnduse the suffixes are also attached to the Future of the active and passive voice, and consequently to the present participle of both voices.

مَنْ مَسَّكَ يَارَ ثَانُ ثِينِدُوسَانِي مَا كَلَا

The head, o friend, I shall give to thee with salutation as a present, o bard! Sh. Sor III, Epil

سَاحِرُو تَاحَهُ كَرِي تَوِيں سِيں مِيژِينْدُومِ

The merciful one, having bestowed mercy, will join me with him Maj 182

عَوْنُ كَدْنِي حَبِّ مِيں رَهْتَرُ مَظِي رَاہ

(Thy) sweetheart will join thee on the Habb, as a guide on the way Sh. Maab V, 5

پَتْرُ يہ چيکي کھرنْدُو سُو ثِينِسِ

Whatever else he will ask, that shall be given to him Story of Rāe Dādū, p. 7

اَکَدِيں اِرَاوِي رَاقِي کِي تَان پُن کَال کِي تَه اِيْدُوسِیں

If laziness will be made, then also death will by no means give us up. Sindhi Read. book, p. 63

اَوَهَاں مَوں سَاں چَرْنْدُو اِرَاوِي مَان کَدَهْدُومِ

You will be angry with me and turn me out of the service. Sindhi Read. book, p. 51

اَدِيُوں عَد اَلِيَا فُ جَرِي سِيَن لَه نَدِمِ سَار

Sisters, says Abd ul-Latīf, my friends will remember me. Sh. Um. Mār I, Epil.

سا ڏيکارئون ڇوہ جتان لاهوئي لال ٿي؟

Show us that place, where the devotee has become red Sh. Mām. Rānō III, 9

رَبِّ تَسَاوِيُون رُوہ انھين جي اڪسان سان

O Lord, show to us their face with (out of) kindness. Sh. Ked. IV, 5

تاري ڏنوش تڪڙو حوصَرَ پائي ڏين

Give him a quick arab horse, having placed jewels on the saddle Sh. Sōr I, 18

The Precative.

	SINGULAR.	PLURAL.
^{Suffix} I p Sing	چاڻ ڏيڻ ڇاهيان ~ ḥadīja me. Give me up	چاڻ ڏيڻ ڇاهين ~ ḥadījō-me. Give ye me up
^{Suffix} III p Sing	چاڻ ڏيڻ ڇاهين ~ ḥadījā-se. Give him up	چاڻ ڏيڻ ڇاهين ~ ḥadījō-se. Give ye him up
^{Suffix} I p Plur	چاڻ ڏيڻ ڇاهين ~ ḥadījā ũ. Give us up	چاڻ ڏيڻ ڇاهين ~ ḥadījō-ū. Give ye us up
^{Suffix} III p Plur	چاڻ ڏيڻ ڇاهين ~ ḥadījā no Give them up	چاڻ ڏيڻ ڇاهين ~ ḥadījō-ne Give ye them up

هو جي ڏهه ٻارهن ڏهاڪا پي ٿو مٽهن ٿين ڪهاڻي

ونجهان

Those ten (or) twelve dishes having eaten from above go away from her Amulu Mān p 144

ايس ڇڏهين پئي ڪڍجي آچر ٿڌهين هي نالو ڏيڻ ڇاهين

When we both come together, then please to give us this money Stack's Gram. p 135

PLURAL OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Plur	I	حَقْدِثُونَو ḥadīṭu va	حَقْدِثُونِ ḥadīṭu na.
	II حَقْدِثُونِ ḥadīṭu-ū.		حَقْدِثُونِ ḥadīṭu-na.
	III حَقْدِثُونِ ḥadīṭu-ne-ū.	حَقْدِثُونِ ḥadīṭu va.	حَقْدِثُونِ ḥadīṭu-na.

In the same way the suffixes accede to the Potential of the passive voice. The Potential and Present of the regular passive is however very rarely found with a suffix, more frequently that of intransitive verbs in the passive form, as *گذاشتم تو* *gaḍiṣṭa o tho*, I meet with thee.

In the Imperfect the suffixes accede, as stated already, to the auxiliary verb *هوس* *hoso*.

سَاتِيں صَاحِبِزَادِي كَهِي مَوَكَلِ دِي تَ آئُونِ قَعِيرِ جِي
سِرِيں وَحْهَارَانِي آخَاسِ

Lord, give leave of absence to the prince, that I may come having laid him at the feet of the Faqir
Amulu Mān, p. 1

مَ وَ هِيْثِي مِهْمَانِ هَلِي چَو تَهْ هِيْ دِي تَانِي

Having gone speak, o guest, that I may give thee there this head. *Sh. Sor I*, 18

تُونِ مَسْ رَمِ رُوْحِ مَسْ تُوْهِيں دَانَهْ نِيں

Even thou remainest me in the heart, even towards thee (are my) eyes *Maj* 211

in the III pers Sing and Plur different suffixes are employed to express the object or the agent, so and ne denoting the object, and ī and ū the agent (see § 54). Both ī and ū are considered as heavy suffixes, which draw the accent from the first to the last syllable of the verb, final ō of the past participle must therefore be changed to ā before them (and for euphony's sake with an additional nasal to a), to give a support to the following heavy suffix. In the fem. Sing an ū must likewise be inserted between the final ī and the suffixes ī and ū, to which even the feminine Plural termination ū must give way, so that the Singular and Plural of both genders become alike, if joined by the instrumental suffixes ī and ū.

a) The past participle with single suffixes

The masc. Sing چہادیو čhadiō.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing	چہادیئم čhadiu me.	چہادی čhadyu-o ¹⁾	چہادیئانئیس čhadiā ī
Plur	چہادیوسوں čhadio-sū	چہادیو čhadyu va. ²⁾	چہادیئانئوں čhadiā ū

The masc. plur چہادیہ čhadiā.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing	چہادیئم čhadiā me.	چہادیئ čhadya-o. ³⁾	چہادیئانئیس čhadiā-ī
Plur	چہادیئاسوں čhadiā-sū	چہادیو čhadya va.	چہادیئانئوں čhadiā ū

1) Or چہادیئیس čhadiās (čhadyā).

2) Occasionally also چہادیان čhadyā.

3) Or contracted چہادیئ čhadyā.

مَرُونُ تَوَكَّهِي ۞ تَوَكَّهِي ۞ = *chadiḥ-ma-o*

thou wast given up by me, literally by me it was given up in reference to thee.

To suffixes of the II pers. Sing and Plur no further suffix is added, joint suffixes of this kind being mostly found in the III pers. Sing and Plur, very seldom in the I pers. Sing and Plur

The suffix used for the I person Singular is in this case not *me*, but *mā* (the Instrumental of *أَنْتَ* *āntu*), as 'me' would not be strong enough to support the following suffix. The Instrumental suffix of the III pers. Singular I is either contracted with the preceding *ā* to *ā*, or is retained before a following suffix. the suffix of the III. person Plural keeps its place before another acceding suffix, but is frequently shortened to *ū* (*u*)

No change of gender and number can take place in the participle, when joined by the suffix of the III person Singular or Plural, but when the participle is provided with a suffix of the I person Singular or Plural, it must agree with its subject in gender and number

SINGULAR.

*Masc.**Fem*

تَوَكَّهِي ۞

تَوَكَّهِي ۞

Suffix I pers. Sing	{	تَوَكَّهِي ۞ تَوَكَّهِي ۞ <i>chadiḥ-mā-e.</i>	تَوَكَّهِي ۞ تَوَكَّهِي ۞ <i>chadi mā-e.</i>
		تَوَكَّهِي ۞ تَوَكَّهِي ۞ <i>chadiḥ-mā-se.</i>	تَوَكَّهِي ۞ تَوَكَّهِي ۞ <i>chadi mā-se.</i>
		تَوَكَّهِي ۞ تَوَكَّهِي ۞ <i>chadiḥ-mā-va.</i>	تَوَكَّهِي ۞ تَوَكَّهِي ۞ <i>chadi mā va.</i>
		تَوَكَّهِي ۞ تَوَكَّهِي ۞ <i>chadiḥ-mā-ne.</i>	تَوَكَّهِي ۞ تَوَكَّهِي ۞ <i>chadi mā-ne.</i>

PLURAL

	Masc.	Fem.
	چھاڻيا	چھاڻيون
Suffix I pers. Sing	چھاڻيانائي	چھاڻيونائي
	čhaṇiā mā-a.	čhaṇiū mā-a.
	etc.	etc.
Suffix I pers. Plur	چھاڻيانسوني	چھاڻيونسوني
	čhaṇiā-sū-e	čhaṇiū sū-e.
	etc.	etc.

نہیں حی چہلں وک وکھی آندوماس پَر ہو چھاڻيا
 نہ کچھ ٿي

I brought him to thy disciples, but they could not cure him Matth. 17, 16

ۛ ڏها ڀاڙها ڏکار ۛ

He gave him provisions (and) victuals Story of Rāo Dācu, p 5

ميان غلام شاه کڻ ڪن ٿاں ٿرپو ٿيڻي اچي ڪم صاحبزادي
 حو وکھی ڪم ٿي سرانديهي ڪهڙن وھارڻاڻ ۛ

Miā Ghulam Shāh, having jumped from the couch, having come (and) seized the hand of the gentleman, seated him upon the couch at its upper part (literally from its upper part) Abd ul Latif's life, p. 7

اُٿي آيو استاد ڏانهن ابھي ڪرڻي ڪٽائس

Having risen he came to (his) master and addressed to him standing the petition. Maj 6.

چٽائينس آيو تھان جو انھي جھڻ حو واسطو ڪھڙو

She said to them fathers, what have you to ask after this? Amulu Mān. p. 140.

Singular and Plural.

Suffix I pers. Sing	{	أَنَا أَتِي	أَنَا أَتِي	chaḍiō athī mā-e.
		أَنَا أَتِي	أَنَا أَتِي	chaḍiā athī mā-se.
		أَنَا أَتِي	أَنَا أَتِي	chaḍi athī-mā-va.
		أَنَا أَتِي	أَنَا أَتِي	chaḍiū athī mā-ne.
Suffix II pers. Sing	{	أَنْتَ أَتِي	" "	athē-I me.
		أَنْتَ أَتِي	" "	athē-I-se.
		أَنْتَ أَتِي	" "	athē-I-va.
		أَنْتَ أَتِي	" "	athē-I-ne.
Suffix I pers. Plur	{	أَنْتَ أَتِي	" "	ath-ā-e.
		أَنْتَ أَتِي	" "	ath ā-se.
		أَنْتَ أَتِي	" "	ath ā-va.
		أَنْتَ أَتِي	" "	ath-ā-ne.
Suffix III pers. Plur	{	أَنْتَ أَتِي	" "	atha ni me.
		أَنْتَ أَتِي	" "	atha ne-I.
		أَنْتَ أَتِي	" "	atha-m-se.
		أَنْتَ أَتِي	" "	atha-ne-ā.
		أَنْتَ أَتِي	" "	atha-ni va.
		أَنْتَ أَتِي	" "	atha-ni-ne.

SINGUT AR.

	<i>Masc.</i>	<i>Fem.</i>
	حَدَّثْتُ هُوَ مَا	حَدَّثْتُ هِيَ مَا
	ḥaḍḍiṭ hō-mā-e.	ḥaḍḍi hui-mā-e.
	حَدَّثْتُ هُوَ مَا سِ	حَدَّثْتُ هِيَ مَا سِ
Suffix	ḥaḍḍiṭ hō-mā so.	ḥaḍḍi hui mā-ṣo
I pers. Sing	حَدَّثْتُ هُوَ مَا وَ	حَدَّثْتُ هِيَ مَا وَ
	ḥaḍḍiṭ hō-mā-wa.	ḥaḍḍi hui mā-wa.
	حَدَّثْتُ هُوَ مَا نِ	حَدَّثْتُ هِيَ مَا نِ
	ḥaḍḍiṭ hō-mā-ne.	ḥaḍḍi hui mā-ne.

Masc. and Fem. Sing and Plur

Suffix II pers. Sing	{	حَدَّيْ تُوْ هُنَّ	čhaḍīō huā i me.
		حَدَّيْ تَا هُنَّ	čhaḍīā huā i-e.
		حَدَّيْ يَا هُنَّ	čhaḍī huā i-se.
		حَدَّيْ تُوْ هُنَّ	čhaḍīū huā i-sū.
		حَدَّيْ تَا هُنَّ	„ „ huā i va.
		حَدَّيْ يَا هُنَّ	„ „ huā i-ne.
Suffix I pers. Plur	{	حَدَّيْ تُوْ هُوْسُوْ	čhaḍīō hō-sū-e.
		حَدَّيْ تُوْ هُوْسُوْس	čhaḍī huī sū-e.
		حَدَّيْ تُوْ هُوْسُوْس	čhaḍī huī sū-se.
		حَدَّيْ تُوْ هُوْسُوْ	čhaḍīō hō-sū va.
		حَدَّيْ تُوْ هُوْسُوْ	čhaḍī huī su va.
		حَدَّيْ تُوْ هُوْسُوْ	čhaḍīō hō-sū ne.
		حَدَّيْ تُوْ هُوْسُوْ	čhaḍī huī sū ne.

1) Or shortened: هَاتِيْم $hu\ddot{a}^1 i me$ and with elision of the final
 vowel of the first suffix هَاتِيْم $hu\ddot{a}^1 i me$ etc.

جَا قَعِيرَ آوَهَا سَاں مَکَالِهَ کِي هَٺَٺِيں تَنهِن ڪَٽَ ڪَٽَ پَٽَ ڪَٽَ اِيو

By reason of that word, which the Faqir had spoken to you, he has not come himself. Abd-ul-Latif's life, p. 49

اهو ويٺو هو چئي پري چٽو هوس ٻئي ٽاهي جي ڪهر ۾

وڌهائين

That nose ring, as it had been said to him by the fairy, he threw into the jar of the slave-girl. Amulu Mān, p. 150

هو پائشاهي قول چٽو هائون

What royal word had been spoken by them. Ibid. p. 148

6) The Future.

(Active and passive voice.)

See the paradigm of هوندس hūduse.

I. Original adverbs 1)

The most common of them are

اپاکا apāka, accidentally	اپرهس parehā, after to-morrow
اپره apare, excessively	تورتو turtu, quickly
آت ate, very	توہ toe, then.
آج aju, to-day	تھاپاھا thahapaha, quickly
آچانکا ačanaka, } suddenly,	جائی jāi, positively, necessarily
آچاچہ اے ačāčēte, } unawares.	جانو Janu, to say so, as if.
آرہس arehā, } on the fourth day	جھاپوٹہ Jhapoṭe, } instantly
تارہس tarehā, } (from the present).	چاپوٹہ Čapoṭe, }
اسہ asahu, wholly, completely	جکوسہ jōkuse, perhaps.
آلبٹاھ albattah, certainly (arab)	چوہ čhō, why?
انماک انماک nmalak, in a moment.	سدا sadā, always.
انجا anā, till now	شاید šāyad, } perhaps. (pers.)
بسی base, enough.	شائت šāita, }
بیکلہ bilkulē, wholly, absolutely (arab)	شات šāta, }
بہہ bineha, completely	کالہ kālha, } yesterday
پکی patia, } completely,	کلہ kalha, }
پہہ phate, } at all.	کداحہ kadāčte, perhaps.
	کارا kara ²⁾ , as if, to say so like.

1) The numeral adverbs see § 29

2) Or کار karu.

اوراھوں ōrāhō, somewhat on this side, from اوری ōre, on this side.

آگاہوں āgāhō, somewhat in front, from آگے āgē, before, in front.

پوٹاھوں poṭāhō, a little behind, from پوٹی poṭī, in the rear

ماتھ اھوں māthāhō, somewhat higher up from مٹھی mathē, on, upon.

مانجھا رو manjhārō, } somewhat inside from منہ man
مانجھاھوں manjhāhō, } Jhe, in.

When used adverbially (which is commonly the case), they take also the fem. termination, as

آگاہیں āgāhī, in front, in advance.

ماتھاہیں mathāhī, on the top, above.

The Adjectives, ending in ātō (§ 10, 20) may at the same time be used adverbially, as

سہا ایتو sūhātō, suitable and suitably

واسا ایتو vasaītō, optional and optionally

etc.

etc.

etc.

The Adjectives of one ending, which are not inflected, may all be used as adverbs as

برآبر barābare, right and rightly

خار Jara, }
حال Jala, } much very

جلد Jaldā, quick and quickly

سوڈیت sōditu, true and truly

بازا bāzū, vain and vainly

etc.

etc.

etc.

آکھڻون آکھڻ ساءُ وُرن ڏينھن سڄوئي رات

The eyes are opposite to the eyes the whole day
(and) night. Maj 219

تُو سَواري ورتي ۾ تُو مٽي جاڻ

Thou hadst fallen asleep early, having wrapt up
(thy) face like the dead ones. Sh. Kab I, 11

مون کهي ڏ مڙڻا آئون آڳاٽس آهڻا

Do not turn me back I am ahead Sh. Sor
IV, 12

III. Substantives used adverbially in the uninflected state

A number of substantives are at the same time also
used as adverbs, as

اُڀر avēra, } out of time, late, subst. f. اُڀر avēra,
اوڀل avēla, } delay

بُڇڻ bučhā, unpleasantly subst. f. بُڇڻ bučhā, disgust.

تاريخ tāriḡa, daily subst. f. تاريخ tāriḡa, a date.

جور jōru, } forcibly, very, subst. m. جور jōru, force.
زور zōru, }

ڏينھاري dīnhārī, daily subst. f. ڏينھاري dīnhārī, day

سُڀا subahā, to-morrow subst. f. سُڀا subahā, the
morrow

سَوير savēra, early; subst. f. سَوير savēra, the early
hour of day

تڏيھن ۾ تڏيھن جو اوڀر سو آهڻي سڄو آهڻي ويندڻ

Then because they will sleep out of time, therefore
the sun will even there rise to them. Amulu Mān, p. 145

پاسے pāsē, on the side, near Loc. from پاسو pasō, the side.

پوتھان putheā, behind, from the back, Abl. from پوتھ puthe, the back.

پوے pōe, after, Loc.

پناں puā ¹⁾ ,	} from behind	} from پوے pon, the latter part.
پوتوں puō,		

حقوں haqqō, justly, Abl. from حقی Haqqu, justice.

حکماں Hukmā,	} violently Abl.	} from حکم Huku- mu, command.
حکمانے Hukmane,		

خوشٹوں xuseō, willingly, Abl. from خوش xuse, pleasure.

دلیٹوں dileō, willingly, Loc. from دلی dile, heart.

زور zōre, forcibly, Loc. from زور zōru, force

مائی māge,	} at all completely Loc. from
مائیگہس māgahī, emph.	

ماتھ mathē, on the top, Loc.	} from ماتھ mathō,
ماتھان mathā, from upon Abl.	

مور mure,	} at all, Loc.	} from مور mūru,
مورہیں mūrahī, emph.		
مورائی mūrā I, emph.	Abl.	capital.

ماہانہ mahanda, in the beginning before, Loc.	} from ماہانہ mahandu, be- ginning
ماہاندان mahandā from the beginning before, Abl.	

1) پناں puā etc. instead of پوتان pōā.

اُورِي orē, on this side	} from اُورِيو ōriyō, of
near, Loc.	
اورِيَاں oriyā, from this side,	
near, Abl.	} this side near

اَوَس avase, helplessly, Loc. from اَوَس avasu, helpless.

بِہلِی bhalē, wall Loc. from بِلو bhalō, good.

بِدُوہِہ bedōhe, faultlessly, Loc. from بَدُوہُہ bedōhu, faultless.

پَرِی parē, far off, Loc.

پَرِیَاں pareā, from a distance
beyond, Abl. fem.

} from پَرِ parū, re-
mote, distant.

پہرِی peherē, at first Loc.

پہرِیَاں peherā f, from the first Abl.

} from پہرِو pe-
herō, the first.

چَکَرِاں čaniā, well in a good manner, Abl. fem. from
چَکو čanō, good.

دھِیرِی dhirē, gently, Loc. from دھِیرِو dhirō, gentle.

ڈاڈھِیاں dādhīā, violently Abl. fem. from ڈاڈھِو dā-
dhō, violent.

سَابھِیاں sabheā, effectually, Ablat. from سَابھِ sābhe,
effectual.

سَاہِی sāmhunē, in front Loc. from سَاہِو sāmhunō,
of the front.

سَوِیرِی savērē, early Loc. from سَوِیرِو saverō, early

مَٹھِیاں mathīā, disgustingly Abl. fem. from مَٹھِو ma-
thō, bad

ہَوِری haure or ہَوِری hōre, gently Loc.

ہَوِریَاں hauriā

Abl. fem.

} from ہَوِرو haurō, gentle.

Pron. base.	Manner	Place.	Direction.	Time.
u, ū, ō, hō	أَوْنِي ūa	ات u te	اَوْڤِي ō-dē	اَوْسِي ō-si
	هُونِي hūa	هت hu te	هُوڤِي hō-dē	هُوسِي hō-si
	أَتْس uē	there.	in that direction.	up to that time.
	هُتْس huē			
	in that wise.			

jō	جَاۓ jā	جَتِ ji-to	جَۓ jē-dē	جَۓ je-sī	جَدِہیں jāde-hī
	جَۓ ji-ē	حَتِ ja-te		حَاسِیں ja-sī	جَاں ja
	in which wise.	where.	in which direction.	as long as.	when.

80	تِلْہِ tī-e	تِہ tī te	تِہِ دِہِ tī-e dī-e	تِہِ ہِیں tī-e hī
	تِہِیں tī-hī	تِہِ tī	تِہِ دِہِ tī-e dī-e	تِہِ ہِیں tī-e hī
in that wise.	there.	in that direction.	so long	then.

1) Or جتي Ji ts; جاتي Ja ts جڙ Ji the جڙي Ji the. There is also a lengthened form جاتي Ja ts, جاتي Ja ts. All these forms may equally be used with the Correlative ti (as ti ja etc.) and ki.

2) Instead of the postfix سس af the postfixes تائس taī, توئس toī, جا تائس taī ja and جي جي ja te as: جا تائس taī ja te taī etc.

thence, تَتَّان tit-ā, تَتُّون tat-ū, تَتَّائُون tit-āū, from that place, كَتَّهَان kith-ā, كَتَّهُون kith-ū, كَتَّهَائُون kith-āhū etc. from what place, whence? اِيْدَان ēd-ā, اِيْدَائُون ēd-āū, اِيْدَاهُون ēd-āhū, اِيْدَاهُون ēd āhū etc. from this direction.

The emphatic I (ī) or hī (bē) very frequently accedes to these adverbs, as اِيْمَرِي ī-ī, in this very wise, اِيْمَرِي ita-ī or اِيْمَرِي ita-hī), even here اِيْمَرِي itā-ī, اِيْمَرِي it-ā-hī, even hence, اِيْدَائِي ēdā-ī, اِيْدَاهِي ēdā hī, in this very direction, اِيْدَائِي ēd ā ī, from this very direction etc.

مَوْن اَكْهُون تَنْ تِتْ حَتِي حَآبْ حْ اِيْمَرِي

The eyes of my body are there, where the side (country) of my companions is. Sh. Um. Mār I, 12

كَالْهَوَكُو كَاذِي وَتَوْ : دَوْ حَوَكِي حَوَشْ

Where is gone to the Jōgis' emotion of yesterday? Sh. Ramak. I, 80

اِنَّا اَوَّلْهِي اَيُّو حَتَرِ اِيْقِي كَهَرِي

Thence a camelman has come, this information is correct. Sh. Um. Mār II, 6

حِنِّي تَوْن كَهَرِي : اِيْقِي : اِيْقِي : اِيْقِي

As thou wilt, even so it shall be unto thee. Matth. 15, 28

1) The final ē o these adverbs is changed to a before the emphatic I for the sake of euphony; but ē keeps its place also, as: اِيْمَرِي ita-ī in that very place.

1) Reduplicated adverbs,

(with or without a conjunctive vowel cf. § 12, II, 2).

بھیرے بھیرے bhērē bhērē, constantly

پل پل pale pale, every moment.

دینہ دینہ dēhu dēhu, day by day

راتوں رات rateōrāte, night by night.

سراسر sarāsare, entirely

گھڑی گھڑی gharī gharī, constantly (hour by hour).

نہتھ نہتھ nēthānēthe, at last.

وارہوارہ varehōvarihe, year by year

ہار ہار hara hara, constantly

ہندہ ہندہ handhōhandhe, place upon place.

etc.

etc.

etc.

2) Adverbs compounded with a similar adverb
or noun.

آج آج aju subahā, in a day or two

جدا جدا jadēhī tadēhī, constantly

جیسا جیسا jīśa tīśa, in any way

راتوں دن ratōñha, night and day

کدہ کدہ kadēhē kadānē, now and then.

ہتھ ماتھ hēthe mathē, down and up (up and
down)

etc.

etc.

etc.

There is only a small number of original postpositions in Sindhi, which require the noun in the Formative far the greatest part of the postpositions now in use are originally adverbs (i. e. substantives and adjectives used adverbially, cf. § 57, II. III. IV), which either retain their original adverbial signification and are consequently constructed with جی *jē*, or which are already treated as postpositions and require the Formative of the noun governed by them the greater part of them may therefore be constructed with or without جی *jē*, and be put before or after the noun, they govern.

I. Postpositions proper, requiring the Formative of the noun governed by them.

بہر *bhara*, } on, with such a part downward against
 بہر *bhare*, } supported from. Sansk. भर, adj. 1)

پر *pare*, on, upon Sansk. उपरि

تائیں *tāl*, } up to, till, Sansk. ताने, Hindūst. تاں *taī*
 توئیں *tōī*, }

توڑی *tōṛī*, } up to till
 توئی *tonī*, }

1) بہر *bhar* has already in Hindustānī a signification bordering on that of a postposition. In Sindhi the substantive بہر *bharu*, prop support is also in use of which بہر *bhare* is the Locative

2) Apparently derived from توڑ *tōṛu* the end توڑی *tōṛī* = توڑی *tōṛe-ī*, emphatic Locative.

ساں sa,	} with Sansk. सम्
सान् sānu,	
सेں sē,	
सेन् sunu,	

سُودھان sūdhā, along with Sansk. साधम्

تِلْ sīlā, up to till, Sansk. सीमा Panjābī si

کُرْ kara, up to

کنْ kanē ¹⁾ ,	} to near to Sansk. कर्ण, edge (of a vessel) Sindhi کمر, rim, border, Panjābī kannL
کُنْ kanū,	

کُناں kanā ²⁾ ,	} from, Abl. form
کُنوں kanō,	

کھی khē, to, as regards in reference to Sansk. कृते

کھاں khaā,	} from, Abl form
کھوں kхо,	
کھوں khaū,	

گَرْ gare, to with (Iār)

گھا ghā,	} like, as.
گھاو ghāo,	

لاکوں lākū, from-up, Panjābī lāgo (Sansk. लोको)

مانجھے manjhe, in to (with verbs implying motion)

Sansk. भवि

1) Instead of کنی kanē گنی gane is used in Lār im' rly
کُناں kanā گُنوں gānō instead of کُناں kanā and کُنوں kanō

2) Frequently written without the final nasal i. e. کُنا kane

ہَاں پَحْس مَمَوَا رِی وَ اَہِی رِی وَ اِز

By themselves the fruits ripen without guarding,
without a fence. Sh. Um. Mär III, 14

وَرَبُّهُ رَبُّ سَبْعِينَ مِائَةً وَسَبْعًا

Return with Panhu a moment! away with twelve
months with others! Sh Ma's VI, 6

مَا زَيَّ لَكُمْ اُولَئِكَ حَمَلَكُمُ الْيَغْيٰ

In the upper rooms reproach has been my lot all
(my) life long Sh Um. Mār V, 1

تَدِيصِ چھا دِس تہ دِنک دَارُو جو مَہرِیل کتس کَر

دھرمو آہی

Then what do they see? that a vessel of wine, filled up to the rims is placed there. Sindhi Read. Book, p 68

میرٹاں ساندھیٹاں مالا کھی گنہیں تکی کی نہ ڈٹاں

I will collect and guard property and not give any thing to any one. Golden Alphas X, 7

مِلْهُی آیسِ مَالِہَرِی سَوِ تُو مُکَری

I am come having taken a matter hidden to thee.
Sh. Sör II, 18

ڪاڻن جي ڪٽهر مٿو ويهي ان جي ڪاٺن مان ڪي

جزرائی کہادھائیں

Having gone to the house of somebody (and) having
stolen from his food it (i. e. the mouse) ate it. Sindh
Read. Book, p 62

تَرَ کھراں ناسر گري محف پريآں گرِ پاں
 سرتي تان توتی سَانُ خَاں لي حَقَاتُونِ گِرِس

Having turned the back to other houses ask on
 account of thy friend thy own self
 He is even with thee, for whose sake thou causest
 (thyself) troubles Sh Abiri III 5

لَوْحَس حَصَوَدَ آهَلُ حِي هَارِي لِي هَوَسْ

Why searchest thou not, says Latif, for (the sake
 of) thy sweetheart, o lost one! Sh. Koh. I, 10

II. Adverbial postpositions (derived from sub
 stantives or adjectives), which are optionally
 constructed with or without *حي* *jê*, or which re
 quire another postposition.

اُبَاتَرِ ubatari (mostly with *جي*), contrary to
اُدُو *adô*¹), in front.

اڱي *agē*²),
 اڱيون *agio*, } before, in front.

اندِ *andari*, within.

اندرِآں *andarâ*, from within.

اوڌو *odô*,
 اوڌرو *odirô*, Dim. } near to

1) *اُدُو* *adô* *اوڌو* *odô* *وَجِهَو* *vejho* may also be constructed with
کهي *khe*.

2) *اڱي* *agē* and *دھاراں* *dharâ* are more frequently constructed with
 the postposition *کهاں* *kha* or the Ablative than with *جي* *jê*.

دھاراں dhārā, } without apart, round about (also
 دھارےں dhārē, } constr with کھان or the Abl)

دھارہ dhāra (always with حی) on, upon (on the
 prop of)

رُبارُ rūbarū, in the presence of (Pers)

سامھوں sāmho¹), }
 سامھُنہ sāmhunō, } in front before over against
 سامھُنِی sāmhunē, }

سانگی sāngō, }
 سانگا sānga, } on account of

سِرہ sīrē, on, upon, on the top of

ہوئے ہوازے 'ivaze, in lieu of (Arab)

کارنے kārane, on account of, for reason of.

کانِ kāne, }
 کانہِ kānē, } for the sake of.

لگے lagē, } on account of, as concerns (mostly
 لگی lagē, } without جی)

ماتھ mathē, upon.

ماتھان mathā, from upon.

مانجھاراں manjhārā, }
 مانجھارےں manjhārē, } from — within out of

1) Or سامھوں sāmuhō سامھوں sāmuhā.

هِنَ پَهَاڪِي حوڪن اِهو آهي تہ آوِ پَتاندَرِ جَاوِتِ ڪَرُنَ

ڪهڙجي

The point of this proverb is this, that it is necessary, to make (one's) expenses according to the income. Sindhi Read. Book, p 58

تِهڙي ڪَٽِي ڏينهن پچالو مَخدومُ صَاحِبُ وِصالِ ڪِئو

After few (or) many days Maxdūm Sahib died. Abd-ul Latif's life, p 37

هِنَ مَحَلِ ڪَهاَن پوءِ تُوَن مُنهن جِي ماءُ بهنِ آنهين

After this time thou art my mother (and) sister Ibid. p 42

وڻهي مُنهن ڪِهڙو وِڻاَن وِطَنَ سَامُهُون

Whith what face shall I go to the presence of my country? Sh. Um. Mār V, 5

اَنَ هِنْدَهه جِي مَٿَ اَنَ جَٽِي ڏِني ڇِيٽِي آهي

From the top of that place a piece has been cut out. Life of Abd ul Latif, p 45

اَنَ جِي دِهيٽِي بهوَنَ وِڪهي ڏاڏهي پِٽِيَلِ آهي

My daughter is grievously vexed by a demon. Matth. 15, 22

شاهه حَمالِ ڪهڙي ٻِي چَوَهيَلِ ڪَٽِي جِي دِجهو آهي

ڪهڙي تان لئهو

Shāh Jamāl, being mounted on a horse, having come near to the couch alighted from the horse. Abd ul-Latif's life, p 7

تڏهن ڳاڻ ڪٽيا ۽ رڙا ماري پيا ڪٽايي ٿيا

Therefore they are often also beaten Sindhi Read Book, p 50

اب اڪڙي آهڻاڻ پئي آڻي ٿي ٿي

I am very longing as well for the spinning place as for the country Sh. Um. Mar II, 1

2) Concessive

ت ta, } then (as apodosis in a conditional sentence
تا ta, } generally not translated)

ت bi, } nevertheless then also even then
تڏي bi, }
تڏي bi, }

تڏي bi, }
تڏي bi, } although, notwithstanding
تڏي bi, }
تڏي bi, }

جي ji, although, if

تڏهن جي لنگن تڙن جي ڪپڙو لهڻو وڃي تڏهن ڳاڻ

وانگي ٿوهر وڃي

If from her limbs the cloth is stripped, (then) a brilliancy like lightening is effected Amulu Mān p. 141

تاڻ جي مراڻ تاڻ مان لهڻا جي موڱا تڏهن ڪر ميه

Then he says (if) I die, I obtain honor, I if return, it is, to say so, a shame Maj 408

1) Very often also written separately: جي تڏي

ہاٹھ ہاٹھ ہاٹھ ہاٹھ ہاٹھ ہاٹھ ہاٹھ ہاٹھ ہاٹھ ہاٹھ ہاٹھ ہاٹھ ہاٹھ ہاٹھ ہاٹھ ہاٹھ	} but rather, on the con- trary (Panjābī).
--	---

تُزَيِّ كُنْدِهِي كَيْ (۱) ذَه سَانِي وَلَجِي سِيَر مِس

Either they go to the bank or (they go) with them
in the stream. Sh. Suh. VIII, 1

مَا زُفِرَ بِهِ كُنْدٌ مَوْ دَرَاكَه تَهَا حَوَائِي حَانَ كَانْدِ پَرِی
مَوْ الْحَمَرِ

Do men pluck grapes from thorns or figs from a thistle? Matth. 7, 16

ڪوئي ماڙهون ٻن دهليز ۾ ٽوڪري ڪري ٿو تهو ڪه ۾ ڪو
 ڪا ڪيڙي ساڻ ڊير رکهندو ۽ ٻئي ساڻ ڀرپ ڪندو ڪا
 ڪيڙي ڪي ڏاڙن وٺهندو ۽ ٻئي ڪه ۾ ڪي ٿو ڪه ڪندو

No man can do the service of two masters for either he will keep enmity with the one and make friendship with the other or he will seize the skirt of the one and not at all mind the other Matth. 6, 24

حو آچلو هو سو ٹوٹی آہس کی بیٹی حی واٹ دسوں

Art thou he, who was coming, or shall we look out for another? Matth. 11. 3

1) کي kans is postposition and not the III pers. Plur of the Present (کي = گريں) as Stack supposed see Stack's Gramm. p. 101 Note. The verse quoted there does not quite agree with the Risalo

چها کان تہ	cha kāne ta,	} because.
چها لاء تہ	chā lāe ta,	
چها لاء جو	cha lāe jō,	
جهو تہ	chō tā,	
جهو جو	chō jō,	
سو	sō, therefore.	

سو — جو jō-sō, correl. because — therefore.

سوڪو	sōkō,	} because.
سوڪو تہ	sōkō-ta,	
سوڪوھ	sōkōhu,	
سوڪوھ تہ	sōkohu-ta,	

نہ ma, not, in a prohibitive sense (constructed with the Imperative or Potential)

متان	matā,	} be it not that, lest (constructed with the Potential).
جو متان	jō matā,	
مچھن	maḥhane,	} lest (constructed with the Potential).
مچھن	maḥhanu,	
مچھن	maḥhune,	
مچھن	maḥhunu,	

میدی جوگن نہ کھی ٿو ڊارو پئون

This is not becoming, that we, having committed a theft, drink wine after Sindhi Read. Book, p. 69

مڊاڪو! منھ ٻاڻي انهي ڏور تہ ٿھين ڏيھ ۾

O Mēnghō, having directed (thy) face and having risen seek, in order that thou mayest find (it) in the body Mēnghō 23

پاڻي ويهه مہ پاڙگي بي ميري سر مڪانو

Do not sit upon a bedstead, having placed a string of cowries upon (thy) neck. Sh. Um. Mār II, 2

ڏورڻاں ڏورڻاں مہ لہاں شال مہ ملاں هوت

من اندر حا لوک متيہن سا ماکھی واري

I seek, I seek, may I not find, please God, that I may not meet with (my) sweetheart, Lest the grief, that is within (my) heart, may be calmed down! Sh. Hua VII, 3

متاں هرن ۽ گدھ جاں پوء ارماں گهریں

Be it not that thou repent of it after, like the deer and the donkey Sindhī Read. Book, p 68

5) Conditional.

جي جڏ, } if
ڪر جڏڪرا, }

جيڪڏهين جڏڪادهي, if (at any time)

جي ٽوپي دهرين گدھ تي تہ صوفي سالم ٿيڻي

If thou puttest a cap on thy neck, then become a sound Sūfī. Sh. Jam. Kal V, 8

اھڙا عاشق ھن چڪر کلي سن توه

If there be such lovers, show kindness to them Maj 776

جيڪڏهين راڳ گنداسون ٿيڏهين راڳ جي سر تي دھڙي

جڳي! ڪو ۽ ساري جمار جو وڙهندو

If we sing, then upon the melody of the song its master will awake (and) settle (with us) the account of the whole life. Sindhī Read. Book, p. 68

ٻَلي balē, }
 ٻَلِي balā, } yes! true, even so!

ٻهَلَا bhalā, }
 ٻهَلِي bhalī, } well, good!

جِيٺُ Jiu¹), yes! (a respectful term of ascent.)

مَرُ marn, }
 وَرُ varu, } yea! indeed! well!

ڊيَوَ تَوَ ڪهي چَوَلدا تَ تُون سُڃَ اَنڊِين تَ ڦَ سَرايَ هَوَ

The Dēvs will say to thee wilt thou recognise her?
Then say yes. *Amulu Mān*, p 150

هَ لَا اهي شينون مون ڪهي ڏيکَ ۽ اَرِ

Well, show me those things. *Ibid.* p. 147

تَندي مَڌَ اهيڻ ڪهڻا هُون چَوَلِي جِيٺُ چَوَ

Abate too high acrimony, if they say to thee bodu (pooh), say thou Jiu (very well). *Sh. Jam. Kal VIII*, 22

جَن ڪهي ڏسَ ۾ اَلَّةَ جو مَرُ تها سِي مَرُڪِي

They, who have love to God, they, indeed, boast.
Maj 778

پَلڪَ تَ رهي دِل تَو ڊي وَر مِيان صَاحِبَ ٻَرُو چَا

My heart does not remain a moment without thee, truly! o Sir! o Lord! o Barōd! *Sh. Ābirī Chōṭ. Ep̄l. 2*

1) جِيٺُ Jiu is apparently the Imperative of جِيٺَ Jiaṇṇ, live!

4) Desire.

چہالَ chāla¹⁾, } would to God! please God! (Arab)
 سَالَ sāla, }

مَانَ māna, } would that!
 مَنَّ mana, }

تَهَارَ اللہ allāhu tuhāra²⁾, }
 تَہَارَ " " tuhāro, } God keep thee! good bye!
 تَوہَارَ " " tōhāra, }

تَرْحَسْ شَالَ دُونِہَارِ دَعُولِیَا مَارُو مَوْنِ سَسِ بَرْحَسِ شَالَ

پَرُونَقَارِ

Would to God, that the Paūhāra were reconciled, o darling Mārū! Would to God, that the Paūhāra were reconciled with me! Sh Um. Mār I, Epil

گندہی آجی سیریں مَانَ بَرْحَسِ

Would that (my) sweetheart having come to the shore, would make (= say) alas! alas! Sh Suh. V, 20

حَاں اِیْنَدَا تَا اَسْہُو اِلْہِی تَوہَارِ

Whon (wo) shall come, depart! God protect thee!
 Maj 487

5) Uncertainty

جی اللہ allāhu jē³⁾, }
 جی اِلَا alā jē, } God knows! perhaps!

نِیْمَانَا nīmāna, God knows!

1) Corrupted from the Arabic phrase

إِنْ سَاءَ اَللّٰہُ 'If it please God

2) Properly تَو اِہَارِ اللّٰہُ God be thy protection.

3) This is an elliptic phrase: if God (will or please).

بَرَبَر barebare, alas! ah! woe!

حَافِی हाफ़ी, woe to! (Arab)

ڪَهڙا ڪَهڙا ghōṛā ghōṛā, alas! alas! o misery!

وَاوِیلا vāvēlā, alas! lackaday! (Arab Pers.)

وَا vāe,	}	also! woe!
وِ vō,		
وِی vō,		

هَآ hā,	}	alas!
هَآ hāe,		
هَآی ha-e'),		
هَآی haē,		

هُوِی huē,	}	ah! alas!
هُوِی hōē,		
هُوِی huē,		

هَآهَآتَ hāhāte, alas!

جَآءُ، اُوهُن جِي حَال ڪَهي جَان لُچَهي آئُون ٻيڪارِ

Woe to my state, that I am wicked (and) useless!
Maj 756

ڪَهڙا ڪَهڙا ڪَرُن اُنهي ڪَم مِڻ ڪَڙو ڪَڙو ڪَڙو

نَاهِي ڏَاھَتَ جِي رِيَتِ نَاهِي

To make, alas! alas! in such a business, for which
a remedy is impossible, is not the custom of wisdom.
Sindhī Read Book, p 56

THE SYNTAX

We divide the Syntax into two parts, the analytical and synthetical. In the analytical part the chief constituent parts of speech, which have been described in the elementary grammar, are to be considered according to their exact signification, their intrinsic value and their special application. In the synthetical part it will be shown, how the different parts of speech are linked together in order to form a sentence and how two or more sentences are joined together.

I. THE ANALYTICAL PART

SECTION I

THE NOUN

Chapter I.

On the absence of the article in Sindhi

§ 61

The Sindhi possesses no article definite, as little as the Sanskrit and the modern Arian tongues of India. The noun may therefore be definite or indefinite, as *जि* the woman or a woman.

There are no fixed rules, by which a noun may be known as definite or indefinite, the only safe guide

هُنَ دِلُو ڪَٽَ حُو اُنِي ڪَٿَاں ڪَٺَرتو ڏيڻو ۽ اُنَ جِي
ڪَٽَ اُنَ ڪَٺِي ڏيڻو

He asked from them a vessel of (magic) power, at length they gave him the vessel and its (magic) power
Sindhī Read. Book, p 67

ڪِي ڊِڙڪَر پَنهِن جِي ڪَٽَ ۽ اُنَ ڏيڻو پَرهَن

Some boys read (their) lesson, applying the (their) mind. Ibid p 50

اوجھو تون آگاس تي آں بهونو ڪَٺِي ڪَٺِي

High art thou upon the sky, I am a wanderer upon earth. Sh. Sōr I, 3

اُنَ جُون شَهَر ڏي ۽ زور ميس پِل پِل پَرِي ڪَٺَارُون

In the city of Bhambhōru evil chats are constantly made about me. Sh. Maṣ IV, Eṣul

ڪنهن ڊيخ وٽ هڪڙو ٻيلي هو هڪڙي ڏينھ ڊيخ اُنَ
ڪَٺِي ڪا دَوَا ڪَٺَن لاءِ ڏيڻي

With some physician there was a servant, one day the physician gave him some medicine to pound Sindhī Read Book, p. 51

اسان ميس هڪڙا ستَ ٻھائڙ ها

Amongst us there were some seven brothers. Matth. 22, 15

آھيس ڪي امير آھيو ڪي وزير آھيو

Are ye (some) anīrs, are ye (some) vezīrs? Amulu Mān p 160

خُذَاءَ حَمَرٍ تَدَّ دَهْرَتِي اُنْحَاثِي حِتْرًا يَنْهَسُ جِي حَاتِ سَارُو
 دَمُورَ ۛ وَرَهَنْدَرِ حَاتُورَ

God said the earth bring forth living beings after their own kind, cattle and creeping animals. Sindhi Read. Book, p 14

نُرُ پَکُورِي وَهَس تَدَّ ۛ ۛ ۛ ۛ ۛ تَ ۛ ۛ ۛ

They do not allow a male bird to sit down Amulu Mān. p 141

It is an anomaly, that the nouns بَازُ būzu, بَاسِرُ bāso, سِکِرُو śikirū, حَرَکُ čaragu, سِیخَالُو śicālu, بَاسِرُو bāsirū, لَکَرُ lagaru, denoting different kinds of female hawks, are masculine, whereas the nouns بَاسِینَ bāsinā and چَکُ čaka, denoting male hawks, are feminine.

b) If a neuter idea is to be expressed, the masculine must be employed, the masculine generally supplying the place of the neuter, as چَنکُو آهِي it is good, مونَ حَمُو it was said by one. But this is only the case in the Singular, the masc. Plural of an adjective (or participle) never being used in a neuter sense. It must not be lost sight of, that the masc. form of an adjective cannot be employed in Sindhi in the sense of an abstract substantive¹⁾ (as in Latin, Greek or German), but that the corresponding substantive must be used (cf. § 9, I. 1, 2) or the adjective must be accompanied by a substantive denoting thing or matter²⁾ only the masc. Singular

1) In sentences like the following: چَنکُو کَرَن رَهَندُو to do good is allowed چَنکُو آهِي is an attribute belonging to کَرَن literally well doing is allowed.

2) It is a different case when adjectives are used without a sub-

b) A number of adjectives are only found in the fem. form سَنَدِه sandhe, barren (said of women), پَچَہَر pačhara, barren (said of cattle کَرْبَہِلِي garbhini or کَرْبَہِس garbhine, pregnant (said of women) سُنَا suṇā, milch (said of animals) گَہوَرَارِي gābhōrārī, having a child (said of a mother) وَرَہِتِي varētī, having a husband (said of a married woman), وَدَوَر vadavara, fit to be married etc. etc.

c) Adjectives or pronouns in the feminine are frequently used elliptically, the noun مَآلِہ gālhe, word, matter, being understood. The noun تَارِيخ tāriḡa, data, day, is also occasionally omitted.

تَدِہِ مَآءِ پُچَہِي کَہِي تَہِي کَہَرِي لَکِي کِنَا

Then the mother asks Majnō what has happened to thee? Maj 44

سَوَنہَارَا سَوَرکَہ وَرَ کَا مَنِہ جِي کَرِ

O fair husband of Sōrathel do some (word) of mine! Sh. Sor I, 11

حَوَدِہِي چَنَدَر اَبَہَرَتُو التَّرِيہَدِي ۛ ۛ ۛ عَامَ

On the fourteenth (day) the moon rose on the twenty ninth the vulgar sees it. Sh. Kambh. II, 10

Chapter III.

Number

§ 63

The Sindhi has only two numbers the Singular and the Plural, the Dual having been dropped already

in the Singular may therefore be constructed with the Plural of a verb (adjective etc.), or the noun itself may be put in the Plural, though implying only a Singular. This is frequently the case with the nouns هوٓ، دوسٓ، سڀڻيٓ etc.

For the same reason the II pers. Plural of a verb is used, when addressing politely a person, but not so frequently as in Hindūstān, the common people being as yet in the habit of addressing each other by the II pers. Singular

عند آيا ۽ ننڍهيٽي ۾ ڪڍي ڪڍي پاڻ ۾ اٿس
جهوڪڙي ساڻ لڪ لڪوڻي راند ڪندا هئا

Abd ul Latif used to play in his youth with boys of his age the play lika likōti (hide and seek) Life of Abd ul-Latif, p 9

وہ ڀائرن آئون نہ ڏس ٿا نہ جتي رهي

Woe, o sisters, I shall then not live without the Jat (i. e. Punhū) Sh. Dāsī VI, Epil. 2

مرتب جي پٽار ۾ دل جي رڱ ۾ ار جڏوڙو جيئي حارثو

By the discourse of (= about) my beloved, by the recollection of my friend my crippled life has been revived. Sh. Jam. Kal. III, Epil.

هڪ وقت اچي عرض ڪيائين ته سائين مون ڪهي بهي

پٽارو

Having come to the Shāh he said Sir, give me also to drink. Life of Abd ul Latif, p 32

4) The following nouns modify their signification in the Plural

جُنْدَا jundā, s. m.,	} the short hair of an infant.
جُنْدِرَا jundirā, s. m., Dim.,	
جُنْدَا jhundā, s. m.,	

جَوْرَا javirā, s. m., a neck ornament of gold beads.

چِترَا cītrā, s. m., the hot days

دِهَانِيُون dhāniyu, s. f., grain boiled and afterwards parched.

رَتَرِيَا ratariyā, s. m., A kind of superior rice.

کَتِيُون katīyu, the Pleiades.

کُھَر kuhara, s. m., boiled dry grain.

گَنْجَا ganjā, s. m., a kind of rice.

مُوتِيَا motiyā, s. m., a kind of rice.

مُهَدَّر muhadra,	} s. m., barley separated from the husk.
مُهَدَّه muhadha,	

وَابَنْتَا vāpambā, s. m., the capsules of the Coreya arborea (a medicinal plant)

هَاطَرِيُون hathoriyū, s. f., handcuffs.

Chapter IV

The cases of the noun.

§ 64.

I. The Nominative.

As to the special use of the Nominative it may be noted

1) Nouns or proper names standing in apposition to another noun are generally coordinated to the same,

آءِ مِي تَهَرَ نَهِيَمَ حُو ڪُنڊھ مَنھ ۽ ڪپَارَ

The (whole) eight watches (i. e. day and night) the hook of the Great (= God) is in my skull. Sh. Sôr I, 20

رَاتُونِ حَاڪُنَ جِي سِي آئون ڪنڊڙي سِينَ

Those, who watch during the nights, I shall make (my) friends. Sh. Jam. Kal V, Epil. 2

رَه اچوڪي رَاتِڙي تُون لالَن مون لَاتِي

Stay for my sake this night, o darling! Sh. Sam. I, 20

4) The Nominative is frequently used absolutely to avoid two or more nouns following each other in the inflected case, which is contrary to the Sindhi idiom. The case, in which the nouns should properly stand, must then be taken up by a pronoun or pronominal adjective. If the stress be laid upon some part of a sentence, it may be put quite absolutely, its relation or subordination being taken up by a pronoun. This is especially the case, when a noun is nearer defined by a relative pronoun in the Nominative, the noun being then attracted by the following relative

مِيوَا مَنَرَ مَڪِهونَ ۽ مِي ڇڪُون حَسَ

Fruits, clusters of flowers, (kinds of) honey, they try the taste of all. Sh. Um Mar VI, 9

هَڏامَ حِي پاڻسَاهَ مَنَ شَاهوڪارَ حُو ڪهڙن تنهن ڪهَن

سِي حِي پاڳهي مَنَ ائِهَ حُو اڪُون سوکهر آهي

(As to) the entering of a rich one into the kingdom of God, the passing of a camel through the ear of a needle is easier. Matth. 19, 14

also used independently of a noun, in addressing an inferior female (or intimate friend)

جَسَ ۛ مَدَنُونِ مُنْجَسَ حَا آءِ پَنِيُونِ دِي

I have been quickened, companions, come in my Punhu! Sh. Desi II, Fpil.

اَللّٰهُ كَارِ اِزْهَبَا كَرَمَا مَهْ كَايْتُو

حَايِبِ حَذِي حَيَّ حِرْ اَكَا نَدَرِ آيْتُو

لَاكَاوْ لَايْتُو مَتَا مُنْجَسَ جَو سِيرَسَ

For God's sake, camelmen, do not drive on the camels!

Friend! thou art the protector of my crippled life!

Do not extinguish (my) affection, o sweetheart! Sh.

Desi III, 1

يَا عَلِي عَلِي سِرَ ۛ آيِ جِي آتِي

آيُو حُكْمُ اَللّٰهُ حُو يَا اِمَام

O !Ali, !Ali, misfortune is on the orphans!

The order of God has come, o Imams. Sh. Ked. V, Epil.

رِي مَارَهُو حَا هَبَا تُونِ آسَا جِي مَاءِ كَهِي مَارِي تَهو وَجِي

Hallo! son of man, dost thou go having beaten our mother? Amulu Mūn. p 148

رِي بُوْرَحَالِي مَالِي آن

Hallo! cook, bring bread! Ibid. p 144

2) Adjectives preceding or following a noun in the Vocative are likewise put in the Vocative. But if an adjective defines another adjective in the sense of an adverb, it remains uninflected.

بَابَا اَنُورُون تَنُهِن حو سَنُگ تَهو گَرِيَاں لَال پَايشَاه جِي
پُتر سَان

O child (o father!) I make thy espousals with the son of the king Lālu. Amulu Mān. p 142

اُور تَنَقَاں حو اِيهِي پُجَهَن حو واسطو كِهَرُو

Fathers! what reason have you to ask after this very (thing?) Ibid p 140

اَحِي لَالَن لِي مِيَاں مُتِي حو لَوَرَه لَكِي مِس

Having come, o darling, o friend! cover with dust the tomb of the deceased one in the mountain-passes. Sh. Mas̄ VI, Epil.

§ 66

III. The Instrumental

1) The Instrumental either denotes the agent, by whom an action is performed, or the instrument, by means of which any thing is done.¹⁾ The Instrumental in Sindhi is not only used with the past tenses of transitive or causal verbs (which always have a passive meaning), but also with any tense of neuter verbs implying a passive signification.²⁾

سَاتِهَن بَدَهَا بَار تو كِهِي آرس اَكِهَرِي مِس

By the people of the caravān the loads have been bound up in thy eyes there is sloth. Sh Surāg III, Epil.

1) The sense is different, if the postposition سَان be used with a noun denoting an instrument. In this case it is implied that some one was *armed* with any thing, but not that he has performed any thing by a *certain* instrument.

2) Independently of a verb the Instrumental of کَالُو *nālō* name, is used quite in an adverbial sense as: هِيَكِرُو فَتِير سَانِ عَالِمِ قَالِي
one faqir, by name Moh mīnad jĀhm

تَا تَا آئُون تُونُھُن جُو سَنک تھر کَرِیاں لال پائِشاہ جی
پُتر سَاں

O child (o father!) I make thy espousals with the son of the king Lālu. *Amulā Mān.* p 142

اَبَر تَنہَاں جُو اِبھی پُچھَن حَر واسطَر کھَرُو

Fathers! what reason have you to ask after this very (thing?) *Ibid* p 140

اَحی لال لَکِ مِیاں مُتِی حُو لَوڑھ لَکِ مِیں

Having come, o darling, o friend! cover with dust the tomb of the deceased one in the mountain-passes. *Sh. Maṣ VI, Epil.*

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سَاتھن تَدھا بَار تُو کھِی آرسُ اکھَرِیں مِیں

By the people of the caravān the loads have been bound up in thy eyes there is cloth. *Sh. Surāg III, Epil.*

1) The sense is different if the postposition سَاں be used with a noun denoting an instrument. In this case it is implied that some one was *مُسَوَّج* *used* or armed with any thing, but not that he has performed any thing by a certain instrument.

2) Independently of a verb the Instrumental of نالو *naḷo*, name, is used quite in an adverbial sense, as: هِکَرُو فِتر مَحْمَدِ نَالِی *heqirū fītar mahmadi nālī* one saqir by name Muhammad Ḥālim

بَآئَا آئُونُ تُنْهَنُ حُو سَآئُكُ تَهو گَرِيَاں لَال تَآيشَآءَ جِي
نُتَرِ سَاں

O child (o father!) I make thy espousals with the son of the king Lālu. Amulu Mān p 142

آبُو تَنَقَاں حُو اِيْهِي نُحَقَنَ حُو واسطو كِهَرُو

Fathers! what reason have you to ask after this very (thing?) Ibid p 140

آحِي لَالَن لَتِ مِتَانِ مُتِي جُو لَوَرَه لَكِي مِس

Having come, o darling, o friend! cover with dust the tomb of the deceased one in the mountain-passes. Sh. Ma;8 VI, Epil.

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سَاتَهِي تَدَهَا بَار تُو كَهِي آرِسُ آكِهَرِيَس مِس

By the people of the caravān the loads have been bound up, in thy eyes there is sloth. Sh Surāg III, Epil.

1) The sense is different if the postposition سَاں be used with a noun denoting an instrument. In this case it is implied, that some one was accompanied or armed with any thing but not that he has performed any thing by a certain instrument.

2) Independently of a verb the Instrumental of نَالُو nālō name, is used quite in an adverbial sense as: هِكِرُو فِتَرِ مُحَمَّدِ عَالِمِ نَالِي
one faqir, by name Muhamm d :Ālim

ماتا آئون ٿنهن جو سنڪ ٿهو گرڀاڻ لال تاشاڻ جي
پُٽر سان

O child (o father!) I make thy espousals with the son of the king Lālu Amulu Mān p 142

آنو تنهڻاڻ جو اِلهي پڇهن جو واسطو ڪهرؤ

Fathers! what reason have you to ask after this very (thing?) Ibid p 140

آهي لالڻ لب ميان مٽي جو لڙھ لکي مڻ

Having come, o darling, o friend! cover with dust the tomb of the deceased one in the mountain-passes. Sh. Māṣṣ VI, Epil.

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ساڻهن تدها بار تو ڪهي آرس اڪهڙي مڻ

By the people of the caravān the loads have been bound up in thy eyes there is cloth. Sh Surāḡ III, Epil.

1) The *saṇao* is different, if the postposition *saṇ* be used with a noun denoting an instrument. In this case it is implied, that some one was accompanied or armed with any thing, but not that he has performed any thing by a certain instrument.

2) Independently of a verb the Instrumental of *نالو* *nālo*, name, is used quite in an adverbial sense, as: *هڪڙو فقير محمد عالم نالي* *heḱṛo fakhir muḥammad ālīm*, one faqir, by name Muhammad ālīm.

لَا مَعْنَى فِي دَارَيْنِ إِنْ بَرَأْتَانِ

'There is no purpose in both mansions', in this wise they spoke Sh. Jam. Kal V, 23

بِأَمْرٍ كَهَيِّ مَعْنَى تَرْبِيٍّ وَنَجَّارٍ وَرَوَّافٍ

To both helpless ones (there is) pleasant talk in many ways. Maj 198

4) The Instrumental expresses the price, for which any thing is bought or sold ¹⁾

تَ حَبْرَكُونَ بِ ٓ كَيْ تَ ٓ لُ ٓ دُنْ وَكَا مِ

Are not two sparrow sold for a piece? Matth. 10, 29

كَارِيزُونَ كَا ٓ لُ ٓ جُورُونَ خَاصِنُونَ اَوْجَهِي اَبِ اَجَن

Fine black woollen blankets come there to hand for a paltry (sum) Sh. Um Mār VI, 8

§ 67

IV The Genitive

1) It must be remembered, that the Genitive in Sindhi is originally an adjective, formed by the affix جو, which always requires the Formative of the noun, to which it accedes, the Genitive admits therefore of gender, inflection and number, like other adjectives. Instead of جو its diminutive form جَرُو jaro is also found in poetry, and especially سَندُو sandō (cf § 16, 6) and its dim. form سَندِرُو sandirō. The Genitive case sign جو etc. may also accede to a noun with suffixes in poetry it is frequently dropped altogether, to be supplied from the context. سَندُو may also be separated from the noun, to which it belongs.

1) But the postposition سَای may also be used in this sense.

لَا مَعْرُودَ بِي دَارِي إِنْ پَرِ اَتَانُورِ

'There is no purpose in both mansions', in this wise they spoke Sh. Jam. Kal V, 23

مَدِي س كَهِي بَهَرِ پَرِس وَتَحَارِ وَرُودَ

To both helpless ones (there is) pleasant talk in many ways. Maj 198

4) The Instrumental expresses the price, for which any thing is bought or sold ¹⁾

ہَ حَہَرِکُنُورِ سَ کِی تَ تَوُورِ وَکَامِی

Are not two sparrow sold for a piece? Matth. 10, 29

کارُورِ کَ وَرِ خَاصُورِ اوجہی اَبِ اچِی

Fine black woollen blankets come there to hand for a paltry (sum) Sh. Um Mār VI, 8

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1) But the postposition سَای may also be used in this sense.

لَا مَعْرَدَ لِي دَارِي إِنْ پَرِ اُنْاُنْثَرِ

'There is no purpose in both mansions', in this wise they spoke Sh. Jam. Kal V, 23

تَسْ كَهِي تَهْرِن تَهْرِن وَنَحَارِي وَرُورَ

To both helpless ones (there is) pleasant talk in many ways. Maj 198

4) The Instrumental expresses the price, for which any thing is bought or sold ¹⁾

تَهْ حَهْرَكُنْوَ تَهْ يَ كِي تَهْ رِن وَكَامِي

Are not two sparrow sold for a piece? Matth. 10, 29

كَارِيَوِ كَهْ رِن خَاصِيَوِ اُوچِي اِتْ اَجِي

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other adjectives but if the stress be laid on the governing noun, or if the euphony of the sentence should require it, the Genitive follows the same. In poetry the Genitive precedes or follows the noun, on which it is dependent, either immediately or separated by one or more intervening nouns, as it may be required by the metre or the rhyme

ڇڪو وقت سورجڻي جي ڪنا ڏي ٻڌو ان جو حال ڪٿي

جان ٿي ڏو

Whoever flees from the trouble of labour, his state will become like that of the dogs. Sindhī Read. B, p 61

ڪوئي ڪري ڇڏي الله لک اڪار

Escort, for God's sake, the boat of the helpless one! Sh. Baro Sindhī II, Epil

3) The Genitive has a double signification in Sindhī, it refers either to the subject or to the object of the sentence. The Genitive is called subjective, if the attribute expressed by the Genitive refers to the governing noun (or subject) as to its owner or author, and it is called objective, if it refers to the object, to which the action of the subject is directed

مٿي ۾ ساهڙن جا طعنا ٽوھي ٿا

I have borne the taunts of (my) companions for thy sake. Sh Mūm. Rūno I, Epil

آڻھڻا جن سنڌڙي مون ڪھي سي نه ڇڏي ٿا

Those, whose I am, will not abandon me. Sh. Koh II, Epil.

پيرن ۾ ڦٽي ڇي آڻڻن وڃھڻا ڌار

Beneath the feet of (my) friend I spread (my) hair
Maj 231

5) The Genitive describes the material, of which something is made or composed, in this case the Genitive quite supplies the place of an adjective.

يَحْتَا حَو دُكُو مِلَسَ جُو هُو * چڙا ۽ دهاريں چَمَ حَو پَنَڪو

The garment of John was of camels hair and round his waist a girdle of leather Matth. 3, 4

هُوَ چُوڙا ٻڌو ڏهڪي ڪري مڙين * پانٿوَن جُو دُڪُو آلاَمَ رڍِي

She, having put on bracelets and buttons, will cause to bring (call for) a garment of pearls and rubies. Amulu Man p 144

6) The Genitive describes the nature or quality of the noun, on which it is dependent (Genitivus qualitatis) But in this case the Genitive must always be accompanied by an attribute, be that an adjective, pronoun or another noun in the Genitive, the repetition of a noun may also serve as an attribute. In poetry, and even in prose, the Genitive case-sign is frequently dropped, so that constructions of this kind can hardly be distinguished from those with the Locative, see § 70, 4

اِيي مَن هِڪڙو نَوِي ورهين جو هو ٻيو اٺهي ورهين جو

One of them was nine years old, the other eight years. Sindhi Read. Book, p 50

رِي ٻڌي ڍڻيا جنهن ڪَمَ جي نَ آهي

Without understanding science is of no use. Ib p. 54

ڪيڇاڻ آيو قايلو طرحَ موچارِي نوڏَ

From Kêc came a caravan, camels of a fine kind. Sh. Dêsi III, 8

ڪَڙا طَرحين طَرحين حَا ڏيئي هَلَاڻا

Having given clothes of different kinds he ted them off Amulu Man p 140

5) The Genitive describes the material, of which something is made or composed, in this case the Genitive quite supplies the place of an adjective.

لَحْنًا جُزْ دُكُو مِلَسَ جُزْ هُو • چا۱ ۱ دھاپس چَم جُزْ پِکُو

The garment of John was of camel's hair and round his waist a girdle of leather Matth. 8, 4

هُوَ حُرّاً ۛ ڏهڪي گري مويں • يافوتس جُزْ دُكُو آلائيدي

She, having put on bracelets and buttons, will cause to bring (call for) a garment of pearls and rubies. Amulu Man p 144.

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اِيں مَن هِڪڙو نَوِيں ورهس جُزْ هُو ۛ ٻيو آڻهيں ورهس جُزْ

One of them was nine years old, the other eight years. Sindhi Read. Book, p 50

ڀي ۛ ڀڌي ۛ ڀڌيا ڪنهن ڪم جي ۛ آهي

Without understanding science is of no use. Ib p. 54

ڪيهاڻ آيو ڦايلو طرح موچارى ٿوڏ

From Kēḥ came a caravan, camels of a fine kind Sh. Dēṣ III, 8

ڪپڙا طرحين طرحين جا ڏيئي هلايائين

Having given clothes of different kinds he took them off. Amulu Man p 140

تُون رَهَاشُو سُنَمَ • پَتَ حُو آنهس

Thou art a resident of the waste and desert. Sindhi
Read. Book, p. 69

بِيُو تَكِرِيں جِئَرُون دَ كُو لِمَكِر لَدَ

A vagabond, accustomed to bits, no breeding and
good behaviour Maj 304

جَا مَهِي تُو مَلِيَا تَنهس سِرَ حُو آئِهَنان سِيَكُو

Which lustre is upon thee, for that head I am
longing Sh. Sôr II, 7

سَيَدُ سَاهَ رَ نَالِي مُرَرِ دَنَهَلِ مَكُوئَه وَنَكِي وَلاَسِي حُو هُو

The Sayyid, by name Shāh Habib, was originally
an inhabitant of the village Vangō Vilāso Info of Abd
ul Latif, p 1

9) The Genitive is used, without being dependent
on a governing noun, to express a space of time, as
جُو رَاپَ by night, جُو دِيَهَ by day etc., the noun, by
which the Genitive is governed and which is idioma-
tically left out, being وَيلُو vëlo, time.

This construction is therefore identical with that
mentioned in § 64, 3 In Hindūstāni كُو is used in
the same sense.

وَحِي حُو آن دِيَهِي حَر تَلُو پَايِيَان

Sitting at (the time of) evening prayer I spread out
my skirt on the water Sh. Sôr V, 14

بَاتِ پِهَرِنِي رَاتِ حُو مَكُوئَه پَاسِي مَكاو

The bard sang the first night at the side of the
castle. Sh. Sôr II, 1

جائیں پھلین جھڑا دُنس دُنَدَ ڈاتار

Teeths like Jasinum flowers the Bountiful has given
her Maj 54

حو سگرزو ۽ ۽ ن پریں سندو تو محان

Which is blessed in all ways, like thou, o wise one.
Maj 825

تنہیں میں فوہیں توں ہی لاپ دَ لکَہا ی ۾ ترو

In that (there is) even thou, thou, (there is) no other
sound (as much as the twinkling of an eye =) for a
moment. Sh. Jam. Kal. V, 10

کان یز حدو تو تن سرتی سرت دَ آیتو

Then no mote, as large as a sesamum seed, came
into thy body, o friend? Ajāib v 21

12) When a noun is subordinated by means of the
Genitive to the Infinitive of a neuter or active verb,
the case-sign of the Genitive may be optionally dropped.

گوگھالو ان تھورڑی اَن جی سؤرَن مَکھ ۽ را ۽ مَدل ۽ ۽ ۽

The villager occupied himself in (the) removing of
that little grain. Sindhi Read. Book, p. 56

معد ترارئون کھلی شاہ جی مارن لہ آیا

The Mughals, having taken (their) swords came for
the killing of the Shāh, i. e. 'in order to kill him' Life
of Abd ul Latif, p. 15

ہیں ۽ ۽ ۽ دُنسن کھان پوہ جوگو شکر مَنجائیں

After the seeing of this affluence she offered up
dutiful thanks Sindhi Read. Book, p. 55

اسَ مَ لَکِي اَوَٓوَن لِيَرَن لَکَه مَ لَکِي
 اَلا اَرِخَسَ کَهي کوسو راء مَ وِمي

May no sunshine apply to the camelmen, may
 no hot wind apply to the camels!

O God, may no hot wind blow to the sons of Ārī!
 Sh. Dēśī I, 25

مندِهي دِکِدارَ کُوتَه جِي کَهي ڏِناٿوسِ

Having bound (him) they delivered him to the po-
 lice-officer of the town Sindhī Read Book, p. 69

2) The Dative with the auxiliary verbs هُونُ to be,
 and تَهَنُ to become, to be, expresses the idea of pos-
 session.

مون کَهي آهي اَمَدَ اَلله جِي

I have hope in God Sh. Sor I, Ep1

مون کَهي دِدا جِي کِي کَٿِي کَٿِي تَرِ اولاد کِي دَ
 تَهو ٿِي ٿِي

I have no lack whatever of wealth, but children
 are not at all born to me. Amulā Mān. p. 139

3) The Dative denotes the remote object, in re-
 ference to which the action takes place. In this case
 the postposition کَهي must be translated by for, for
 the sake of.

کَٿامي دِل حَٿار مِس هِنئون کَهي هوتِي

(My) heart (and) mind burns for my sweetheart
 in intoxication. Maj 728

کِيچ ٿِيوَن کَهي کُوتَه کِي دَ ٿِيوَن جِي کَٿَه مِس

In Kēḍ there is a call for those, under whose armpit
 there is nothing (i. e. who have nothing) Sh. Maṣ II, 11

وَهْدُو ۱۶ ۱۷ دِنَر ڪَهي ڦَرَاڻس ڦَرَمَاش ڪَهي

Immediately at that time an order was given to the chamberlains Ajāib, v 15

§ 69₀

VI. The Accusative

The Accusative has two forms in Sindhi, it is either identical with the Nominative or with the Dative, i. e. the idea of the Accusative may be expressed also by means of the postposition ڪَهي

1) The Accusative is commonly expressed by the form of the Nominative, whenever the verb governs only an Accusative, and not at the same time a Dative.

سو حَذِيصِ پَنَهَن جَا ڪهڙا ٻيڙا سِڀاهِي رڪهي • پَنَهَن

جَا آڇَارَ وِجَارَ ڪَهي

When he shall keep his own horses, boats, soldiers and make his own judgements and thoughts. Amul Mān. p 139

جِي ٻرلندس تہ اِها حَسِ پَري ٻرلندس

If I shall marry, I shall marry this very fairy Husna. Ibid. p 141

2) But when the subject of the sentence is an animate noun (in the Nominative) the object (Accusative) must be marked out by means of the postposition ڪَهي, to avoid a possible mistake. If the subject be animate, and the object inanimate, the object (Accusative) generally remains in the uninflected form (i. e. without the Postposition), if there be no danger of misapprehension. If both, subject and object, imply inanimate things, the object may likewise remain uninflected

وَهْدُو دِهِيں دِيرَ كهي قَرَّاشِں قَرَمَاش تهي

Immediately at that time an order was given to the chamberlains. *Ajāib*, v 15

§ 69₆

VI. The Accusative

The Accusative has two forms in Sindhi, it is either identical with the Nominative or with the Dative, i. e. the idea of the Accusative may be expressed also by means of the postposition **کهي**

1) The Accusative is commonly expressed by the form of the Nominative, whenever the verb governs only an Accusative, and not at the same time a Dative.

سو جَدِيں پَنہں جَا کھوڑَا پِوَا سِہاڻِي رکهي • پَنہں

جَا آجَارَ وِجَارَ کري

When he shall keep his own horses, boats, soldiers and make his own judgements and thoughts. *Amul Mān* p 139

جِي پَرلِندس تہ اِہَا - ي پَرِي پَرلِندس

If I shall marry, I shall marry this very fairy Husine. *Ibid.* p 141

2) But when the subject of the sentence is an animate noun (in the Nominative) the object (Accusative) must be marked out by means of the postposition **کهي**, to avoid a possible mistake. If the subject be animate, and the object inanimate, the object (Accusative) generally remains in the uninflected form (i. e. without the Postposition), if there be no danger of misapprehension. If both, subject and object, imply inanimate things, the object may likewise remain uninflected.

وهندو ٽائين ڊير ڪهي ڦراڻس ڦرماش ٿي

Immediately at that time an order was given to the chamberlains. *Ajāib*, v 15

§ 69_o

VI. The Accusative

The Accusative has two forms in Sindhi, it is either identical with the Nominative or with the Dative, i. e. the idea of the Accusative may be expressed also by means of the postposition ڪهي

1) The Accusative is commonly expressed by the form of the Nominative, whenever the verb governs only an Accusative, and not at the same time a Dative.

سو جڏهين پنهن جا ڪهوڙا ٻڙا سڀاهي رکهي ۽ پنهن

جا آچار وڃار ڪري

When he shall keep his own horses, boats, soldiers and make his own judgements and thoughts. *Amul Mān* p 139

جي پڙليندس ته اها حس ٿري پڙليندس

If I shall marry, I shall marry this very fairy Husna. *Ibid.* p 141

2) But when the subject of the sentence is an animate noun (in the Nominative) the object (Accusative) must be marked out by means of the postposition ڪهي, to avoid a possible mistake. If the subject be animate, and the object inanimate, the object (Accusative) generally remains in the uninflected form (i. e. without the Postposition), if there be no danger of misapprehension. If both, subject and object, imply inanimate things, the object may likewise remain uninflected.

respect to individual judgement. In poetry کہی is occasionally dropped, but then the contracted form of the Formative must be used in the Plural

اُن مرید دھڑائی کہی سڈی چو

That disciple, having called (that) girl, said Life of Abd-ul Latif, p 48

دیویں چو تون اُپھی کہی 'بہ اندیس

The dēvs said wilt thou recognise that very one? Amulu Mān p 151

اُپیس پڑا یاددا تون مں آلی میرمائی کہی کھارائیوں

In that way money will be got, having brought (something) from that let us feed (our) guests Life of Abd-ul Latif, p 41

ادیوں عند آلیا چڑی سخن کہی ساراھتو

Sisters, says Abd ul Latif, praise ye the (well known) friend. Sh. Abiri Ōhōt, Epil. 3

بھرائیش رو کہی مہڑی کڑا ندھی سائر لہ پودہ کیلک

کہی بھاند میں مہڑی رکھر

Having gathered first the tares, having bound bundles to burn (them), gather (and) put afterwards the wheat in the garner Matth. 13, 30

جی کی سگن رکھ نا نہ پس رکھائیں

Whatever longing there is, learn (it) otherwise look at the longing ones. Sh. Jam. Kal VII, 7

4) Whenever an active verb is constructed impersonally in the past tenses (§ 94, 5) the object must be pointed out by the postposition کہی, signifying as regards.

6) When an active verb subordinates at the same time a near and a more distant object (i. e. an Accusative and a Dative), the Accusative (in the uninflected state) generally follows the Dative, except a particular stress be laid on the Accusative, in which case it precedes the Dative.

کامل ڈینہالی قیس کہی چنگا کاری تھی حاکم

The accomplished one causes daily nice blandishments to be made to Qais. Maj 223

ہاتھ آسان کہی دھتری دھتری

The hands the little daughter shall wash us. Life of Abd ul Latif, p 48

ہیکڑو! ان نہ دیں ہاتھ سناں پٹی کہی، ہاتھ نہ دیں ہاتھ

But one (grain) thou doest not give to another with thy hand, having thrown in an obstacle, o brother! Manghō 11

§ 70

VII. The Locative.

The Locative, as noted already, can only be expressed in the Singular of masculine nouns terminating in u in all other nouns and throughout the Plural the Locative must be circumscribed by the postpositions میں and 'in. In poetry these postpositions are commonly dropped and only the Formative of a noun is used to express the idea of the Locative, in the Plural the contracted form of the Formative (ending in ē or ā) must in this case always be employed. But also in prose the postpositions میں and 'in are frequently left out idiomatically, especially after nouns implying time.

When a substantive in the Locative is accompanied

بِئَا دَرِ ڏيئي ٻين ڪهي آيس ٿين ڇي دَرِ

Having given (left) the other doors to others, I came to thy door Sh. Sôr I, 11

2) The Locative is used with nouns implying time, to express the point of time, at which an action takes place

هڪڙي ڏينھ ۾ شل ڪندا وڃي ۽ زَمَر ڪهاڻ ڪَريا

One day, making a journey, they arrived at (lit. came out of) Jessalmër Life of Abd ul Latif, p 40

۽ ۾ ٿاڻي مڙهه هڪڙي ۾ ۽ ڪٿي هڪڙي پنهن ڇي

هردي ميں وِچار ڪري حنائين

At some time in a village one mouse, having reflected in its mind, said Sindhî Read Book, p 61

جَن سَربهارو بهن ٻهني ڪهر آيو

(My) beautiful friend came at day-break to (my) house. Sh Khambh. I, 9

جَنڙو ۽ رَن ميں راتِياں ڏينهاڻ رُو

(My) body weeps in the nights (and) in the days, in the chains (i e in prison) Sh Um. Mâr V, 7

3) The Locative is used also in the sense of the Latin Ablative absolute, to express a state or circumstance. In this way either an adjective may be used absolutely (i. e. substantively, so that an attribute may be joined to it) or a substantive with an adjective in either case the participle present هوندي in being, being, should be supplied, but is idiomatically left out.¹⁾

1) About the Locative of the participle present and past see § 81 2

جهڙو ڇوڙيس ڪپڙيس ڪر ٿي ٻڏيڻي ڏل

An orphan, of torn clothes, to look upon like a basil leaf. Maj 303

هرن اکهن هنڙي ڪپين ڪوڙل جي ڪار

Of deer-eyes, of ears of a wild goose, of a Kōvil's speech. Ibid. 52

ڪوٽر جهڙي مڇي - اِي سڀاري

Of a neck (and) breast like a pigeon, amiable. Ibid. 60

5) The Locative is used also in computations, the sum or price, at which something is computed, being put in the Locative (cf also § 66, 4)

تسهن جو قدم قدم نه پاڙيان جي تون ڇوڙيس ڇڏي

Thy step I do not balance with ten billions, if thou become comforted. Sh Sör II, 4

جو من ماو مور نه پڇي آچي سو ڪهريو

That heart, which is not at all obtained for a price, thou hast asked. Sh. Sör II, 15

§ 71

VIII. The Ablative.

The idea of the Ablative is expressed either by the Ablative case (cf § 16, 5) or by postpositions, as ڪهاڻ, ڪهاڻي, ڪهاڻي ڪهاڻي from, مان, مان ڪهاڻي from in, ڪهاڻي ڪهاڻي from-upon etc.

1) The Ablative denotes in the first instance separation, removal, distance from a place or thing it is therefore commonly used with such verbs, postpositions and adverbs, as imply a distance or separation from any thing (place, time etc.)

اوتارو میری بس قبر کھاں چاکو جوڑائی و بی دہر

Having built a dwelling better than all other faqirs (lit. good from), he lived at Bhita (i. e. on the sandhill) Life of Abd-ul Latif, p 21

3) The Ablative expresses the ground, reason or feeling, out of which or with which an action is done.

منہ محمدؐ کارکی یرتوں مہاں اے

Respect Muhammad, the intercessor, out of understanding (and) love Sh. Kal. I, 2

اے ایسا کہ ای و نجر جان سا خوشیاں کھاں

Go, ye scholars, that she may eat with pleasure. Maj. 117

4) The Ablative denotes also instrumentality and accompaniment, but this use is restricted to inanimate nouns and to poetry in prose either the Instrumental or the postposition *سَا* would be employed for this purpose.

ہوہ حوی توں کی مہ حو واناں وراٹی دین

Those say to thee do thou not return a word with (thy) mouth. Sh. Jam. Kal VIII, 17

کر توں مہ مہ کہی ظاہر زباناں

Give thou praise to the wise one publicly with (thy) tongue. Sh. Surag I, Epil. 1

مہ دہر توں لہی مہ لہ جی تو خانکا مہ دہر

The mouthfuls, which thou, o camel! hast obtained (and) plucked with the mouth. Sh. Kambh. II, 29

1) زباناں instead of زباناں.

constructions of this kind are however avoided, whenever possible.¹⁾

مُون کھی مُون حَرَبَ آوِی تُوں حو

(To =) Upon me (is) thy reproach, o my friend!
Sh. Mām. Rānō II, 14

کاکیاں وِج مَ کِیڈھیں رانا تُو دَ رِہا

Go not away from Kāk anywhere, o Rānō, it is
not right for thee. Sh. Mām. Rānō I, Epil.

آوھاں کھی دِوِٹ دَ تھی چَہاڈی * تُوں مَ بہم

Bhita does not give you up, and thou do not run
away! Life of Abd ul-Latīf, p 21

3) When the personal pronouns are accompanied
by an attribute in the inflected case, they must precede
it in the Formative.

کَر کو ۴-رُو کاندھ مُون یَمالی جی بھوہری

Make some turn, o husband, to the hut of me, the
lowly one! Sh. Dāharu III, 1

و مُون یَمالی تان کِی دَ چَمو

Woe, by me the humble one nothing was then
said! Sh. Dēel IV, Epil.

ڈِندا مُون ڈکھی کھی اللہ لک اُہِجائُ

They will give to me the afflicted a sign, for God's
sake. Sh. Kōh. III, Epil.

1) This may be done easily by a passive construction as

مُون آوھاں کھی مِیَن حی ہا ۴ بَخش کِتو

I have presented you into his hands, i. e. made a present of you
to him. Amrūn Māq p. 148.

constructions of this kind are however avoided, whenever possible.¹⁾

مون ڪهي مون مَ ڪَ ٿِي تُو ٿِي ڇو

(To =) Upon me (is) thy reproach, o my friend!
Sh. Mūm. Rānō II, 14

ڪاڪڻان وڃ مَ ڪيڏهين رانا تو نه رههه

Go not away from Kāk anywhere, o Rānō, it is not right for thee. Sh. Mūm. Rānō I, Epil.

اوهان ڪهي ڇو نه ٿي ڇڏي ه ٿو مَ بهم

Bhuta does not give you up, and thou do not run away! Life of Abd ul-Latif, p. 21

3) When the personal pronouns are accompanied by an attribute in the inflected case, they must precede it in the Formative.

ڪر ڪر ڀيرو ڪاندهه مون ڀالِي جي ڇوهرِي

Make some turn, o husband, to the hut of me, the lowly one! Sh. Dāharu III, 1

وؤ مون ڀالِي قان ڪي نه چو

Woe, by me the humble one nothing was then said! Sh. Dāharu IV, Epil.

ڏيندا مون ڏکهي ڪهي الله لکي اهلجان

They will give to me the afflicted a sign, for God's sake. Sh. Kōh. III, Epil.

1) This may be done easily by a passive construction as

مون اوهان ڪهي هن جي هه بخش ڪڻو

I have presented you into his hands i. e. made a present of you to him. Amru Māp. p. 148.

pronoun, for the sake of emphasis the correlatives may be repeated.

When the relative (and correlative) refers to a pronoun of the I or II person, the verb of the relative sentence is usually in the III person, and not in the I or II person

In poetry either pronoun may be dropped

۱۰۰۰ کیلوی ہلی ہوکارٹو سر ہن ۱۰۰۰ کیلوی وٹو

That, which shouted a coward (is) the cat, ran also
away Sindhī Read B p 64

جی ترون بیت بھاییں سی آیتوں آتھس

Those, which thou considerest as verses, are signs.
Sh Suh IX, 6

سَنکی و اُلہ سَو حیکِی ۛ یندایِیں جَکڑا یِس کھی

That will be a companion to thee, whatever thou prayest to the Lord of the world. Mēnghō 8

سَوْتِي سَالِبُهُ ۱۹۸۰ حَزْ سَاَحَ حِثِ سَنَدُومِ

(18) That is my native country, where my sweetheart
 Maj 86

لايٽاڻ جي تڙ ڇٽاڻ آلا اڀ مڙ وسڙاڻ

May I not be forgotten by them, whom I do not drop out of (my) mind. Sh. Sūm II, 4

جي جي ون ڇاڪو پهل ڌ تها ڏيڻ سي سي وڏهي باه

میں تھا وہ بھی

Those trees, which give no good fruit, are cut off (and) thrown into the fire. Matth. 7, 19

آں جَا جَہ لُہی جَہ پَریں سَا کِم رَہ لُہی کِیلتی

I, who is (= am) given up in the mountains, how shall she (= I) arrive at Kê? Sh Dœi, III, Epil.

جِي حَي حَا - يَگَرُو سِي مِڙِي ڪَهي تَن

For whom they are longing, with them join them
Maj 203

سَو دُرُ , اِي گِي حَو دُرُ خُڙِي حَي سَان

That kindness they bestow, which is bestowed on
them Sh. Surāḡ IV, 4.

5) In the first member of a correlative sentence (or, as it may be, in the second) سَو is occasionally used instead of the simple relative جُو, which is then taken up again by a following correlative

تَن سَو ن جِي تَانَا سِي سَحَن سَو اِي سَو ر

Those friends, who are wanted, have gone on a
journey Sh. Sam I, 24

سِي تَادَر اِيڏا ڪڍِيهِي تَن جِي تَن

O Almighty, will those ever come, of whom the
discourse is? Maj 457

6) With the correlative adverbs the correlative pronouns and adjectives may be joined in the same sentence.

وَحْدَه لَا شَرِيڪَ لَه حَلِيهِن حَمُو حَس
تَن مَنجُو مُحَمَّدُ ڪَارَنِي سَو اِي سَان هِنَس
ڪڍِيهِن سَو اِي اِي اَوَرِ سَو ن د اَوِيو

When those, who said he is alone (God), he has
no partner,

Respect Muhammad, the intercessor, out of love
with their hearts,

Then (none) out of them was entangled in a place,
where there is no landing Sh. Kal I, 8

The interrogative pronouns are not only used in direct interrogatory sentences but also in indirect interrogatory ones, when the governing sentence contains a negation, but if the governing sentence be positive, the relative *ḥa* is preferred. The same rule applies to the interrogative adjectives and adverbs.

پکی سُدھِ دَ اَنہِم دَ کیر اَمی

I do not know exactly, who it is. Life of Abd-ul-Latif, p 13

آں بھ آوہاں کھی نہ تھر خواں کیرھی حکم ساں ہی
تہیز کریاں

I also do not tell you, by what order I do this.
Matth 21, 26

آں یہ جَوَندُو سَانَو جَاوَن حُکَم سَاں ھی مہو گریاں

I shall also tell you, by what order I do this
Matth. 21, 24

2) The interrogative pronouns (adjectives and adverbs) are frequently used, where a negative answer is expected.

۱۰ آت قید یتاسی نہ تہ کبر احیٰ ہن کوٹ مس

By fate I have been put into prison, otherwise who would come into this fort? Sh. Um. Mar 1, 8

8 76

V The indefinite pronouns

1) کو some one, any one, when standing by itself, is applied to animate beings and کی to things only but when کو is used adjectively, it may be joined to any noun similarly کی also may be put before nouns, when a part or quantity is to be expressed, cf § 61, 3

some other subject (Lat. ejus etc.), in the first case the reflexive pronoun must be employed, in the latter a demonstrative.

انهي ڪري وڌي آدهر ٻڌا وارا گڏجي پاڻ ۾ ويٺا

Having risen (and) greeted (and) having met with great respect (and) politeness they sat amongst themselves
Life of Abd-ul-Latif, p 36

پرمل ٻڌارو پئي ٻڌاير ٻنهن جو

O pure friend, show thy face! Sh Sor I, 10

ٻنهن جن ٻيلي سودهو مان جو خدمت شاه صاحب جي

اچي حاضر ٿيو

Having come with his (own) servants to the service of Shāh Sāhib, he was present. Life of Abd-ul-Latif, p 31

اُن ٻهائي اُن جي ٻڌايل ٻي آهرج ڪري ٿو اٿس

That wealthy one, marvelling at his (the others) recognising her, asked him. Sindhi Read B p 61

2) In addressing a person the reflexive pronominal adjective ٻنهن جو is now and then used (like the Hindustānī کا آپ etc.), instead of the peculiar pronoun, that would be required, as ٻنهن جي مال آهي, master, this is your property, which under certain circumstances could also be translated master, this is our property, when the speaker includes himself, as

ڪڏهي مان و موڙ ڪي ٻنهن جي ڏنھ ڌوار

Send forth some mice of our country and land Story of the mice and the cat, v 35

ڏنڌ پَنهَن جي ڪُهون ڏور تهي وڃي ڪڍاڻ ڀڄي ۽ مَت

Having removed far from our country may our lot be made any where! Story of the cat and mice, v 20

6) پَنهَن جو 6) is also used substantively, signifying my, thy etc. property, friends or people.

پَنهَن جو وٺُ ۽ وڃُ

Take what is thine and go Matth 20, 14

{٦}

SECTION II

THE VERB

Chapter VI

§ 78

The Infinitive

1) The Infinitive as well of neuter as of active (causative) verbs is treated in Sindhi as a regular substantive. The complement (object), which is required by an active verb, is subordinated to the Infinitive either by the Genitive or by the Accusative in its uninflected form, or governed by the postposition ڪهي

حُن جب دھاراں معدور حو مَس تھي

The living (= life) of the disappointed one gets on with difficulty without the Jat. Sh. Ābirī V, 9

مغل برادرُن ڪھلي ساهه جي مارن لاءِ آيا

The Mughals, having taken their swords, came to kill the Shāh. Life of Abd ul Latif, p 15

substantive, as regards its government, and جو is nearly used in the same sense as چو or چھڙو, cf § 67, 11

تَر مَنگَر تَحِيَن جِي ڪُهَن جَوِ ڪِي دَ ڪَو

But he was not of the eating of the crocodiles, i. e. he was not destined to be eaten by the crocodiles. Story of Rāo Diācu p 1

مَٽِي ڪَالِهَ ڏُکِي خَر ڪِي ۽ دَ تِهَن جِي آهي

This word is mere joke and impossible.

Chapter VII

§ 79

The Gerundive

1) The Sindhi derives from the Infinitive of active verbs a regular Gerundive or participle future passive (cf § 8, 12, b, § 46), which agrees with its subject in gender and number, except the construction be rendered impersonal by the use of the postposition ڪهي, cf § 94, 5 The agent is put in the Dative (like in Latin) or expressed by a pronominal suffix

تو ڪهي جِي ڪو مَٽِيَادَ ڪَڙو ڪُٽِي سو تُون اچي ڪَر

If by thee some complaint is to be made, come and make it. Amulu Mān p 150

مون ڪهَن جيڪي تو ڪهي پَاتِلو آهي سو خَيْرَات آهي

Whatever thou hast to get from me, that is alms (i. e. given in alms) Matth. 15, 5

ڪَالِي ۾ ڪِي ڪَڙو ڪَڙِي ڇَو

Now, whatever thou hast to say, say Amulu Mān. p. 148

2) The participle present is very frequently used in the Locative Sing, terminating in *ē*, or with the emphatic *I* or *hi*, in *ēi* and *(hi')*, to express an action coinciding with what the finite verb declares.

As regards the subject of the present participle, Loc., it is either the same, as that of the finite verb, or it may refer to another noun in the sentence (Genitive, Dative, Accusative etc., usually expressed by a pronominal suffix), or it may not be expressed at all, to be gathered from the context.

When the subject of the present participle Loc. differs from that of the finite verb, it is added in the Formative the same is the case, if an attribute be joined to the subject (expressed or only understood) of the present participle. But if the Locative of the present participle requires a complement (an object), it is constructed according to the common rules.

ایندی دیندی ہی حرف خوردو ہو

In coming and going he used to say these words
Life of Abd ul Lātif, p. 47

نکھ مرندی کہہ کھن کھن کی نہ کھن

Dying of hunger they ask not from any one alms.
Sh. Ramak. VII, 7

ڈوریندی مہو دوںکریں مازھوں کو مڑتوس

Whilst searching about in the mountains some man met him Maj 122

تان کہ دیشی خماري جرتو ہو^۱ ن چت

Then whilst eating her mind became drunk (and) mad Maj 178

1) Occasionally *shi* is shortened to *shi*, as *دہی* instead of *دیشی*

2) The participle present is very frequently used in the Locative Sing., terminating in *e*, or with the emphatic *i* or *hi*, in *ēi* and *chī'*¹⁾, to express an action coinciding with what the finite verb declares.

As regards the subject of the present participle, Loc., it is either the same, as that of the finite verb, or it may refer to another noun in the sentence (Genitive, Dative, Accusative etc., usually expressed by a pronominal suffix), or it may not be expressed at all, to be gathered from the context.

When the subject of the present participle Loc. differs from that of the finite verb, it is added in the Formative the same is the case, if an attribute be joined to the subject (expressed or only understood) of the present participle. But if the Locative of the present participle requires a complement (an object), it is constructed according to the common rules.

اسندي ويندي هي حرف خوندو هو

In coming and going he used to say these words.
Life of Abd ul Lātif, p 47

نڪه مرندي ڪو ما ڪنهن ڪهاڻي ڪي د ڪهرن

Dying of hunger they ask not from any one alms
Sh. Ramak. VII, 7

ڏوريندي مھو ڏونڪرس ماڙھون ڪو مڙٽوس

Whilst searching about in the mountains some man met him Maj 122

ٿاڻ ڪو ڏيئي خماري ڇڙو ڏو ٿاڻ ڪو

Then whilst eating her mind became drunk (and) mad. Maj 178

1) Occasionally *chi* is shortened to *shi*, as *شي* instead of *چي*

2) The participle present is very frequently used in the Locative Sing., terminating in *o*, or with the emphatic *i* or *hi*, in *ēi* and *ehi*¹⁾, to express an action coinciding with what the finite verb declares

As regards the subject of the present participle, Loc., it is either the same, as that of the finite verb, or it may refer to another noun in the sentence (Genitive, Dative, Accusative etc., usually expressed by a pronominal suffix), or it may not be expressed at all, to be gathered from the context.

When the subject of the present participle Loc. differs from that of the finite verb, it is added in the Formative, the same is the case, if an attribute be joined to the subject (expressed or only understood) of the present participle. But if the Locative of the present participle requires a complement (an object), it is constructed according to the common rules.

ایندی ویندی ہی حرفِ حوندو هو

In coming and going he used to say these words.
Life of Abd ul-Latif, p. 47

ہکے مرندي نہ کہیں کھان کی د کھریں

Dying of hunger they ask not from any one alms.
Sh Ramak. VII, 7

ڈوریندی مہ ڈونگریں ماڑھوں کو مڑتوس

Whilst searching about in the mountains some man met him Maj 122

تاس کہ ہڈیٹی خماري چرتو گے س چت

Then whilst eating her mind became drunk (and) mad Maj 178

1) Occasionally *shi* is shortened to *shi* as لیڑدی instead of

لیڑدی

۱۰۱ کی ہُجَالَاءِ تَدَمَانِی تَرِ ۲۴۴۲

After being broken it became beyond (= more) a
thousand billions Sh Surāṅ IV, 17

3) The past participle of neuter and active verbs is frequently used in the Locative Singular (cf § 80, 2), if the subject of the past participle do not differ from that of the finite verb, it is not expressed, but if it do differ, it is added in the Formative. But the subject of the past participle may also refer to a more distant object, or it may not be expressed at all, in which case the Locative is used absolutely. The impersonal construction of the past participle by means of the postposition **کے** is also retained, though the participle be put in the Locative.

The past participle in the Locative is used substantively, but nouns, depending thereupon, are idiomatically only put in the Formative, and not subordinated by the inflected Genitive case-sign **جی**

أَحْيَ عِزِّائِيْدَ سَبِي جَاهَايِي - رِي

By Azrāl having come, Sasul was awakened whilst sleeping, i. e. in the state of being asleep Sh. Ābirī VIII, 5

اَلَا اَحْسِبُ اِرْدَ حَسِّ اَبْنِي مَنْ سَرَّهُ نَهْيِي

O God, may those come, by whose coming (my) heart becomes glad. Sh Des I III, 5

میں آپ ہی حیدر ہندرجی تری

Whilst I stood upright, they went to the landing-places of the harbour Sh. Sām II, 2

وَيَجْعَلِ وَيُفْقِدُ دُوس دُوس دَر آيِيو

Whilst the physicians were seated (lit. in the state of the physicians being seated), the friend entering came to (my) door Sh. Jam. Kal II, 10

مري رَندِين مَينَ اسَکَہِ ي اُسَ

Thou wilt go to die, Majno, being dried up by thirst. Maj 407

دِيسَان دِيو کَہِلي کَري مُون کَہي يثُو اَقرَمَس

The Dēv Ahriman having taken me from the country carried me 'off. Ajāib v 119

تَدِيسَن سَدَّ سُلَي سَرِيعِي تَہِي حَتَّ مِیں حَتَاتِيس

Then having heard the call, having become glad in (her) heart, she said Maj 702

2) The past conjunctive participles may refer also to the object (Dative, Accusative) in a sentence, and in a passive construction one past conj participle may refer to the agent (Instrumental) and another to the subject.

مَحَنَ جِي سَارِيسِن تِنِ رُزِو وَہَامِي رَاتَرِي

To them, who remember (their) friends, the night passes in weeping Sh Jam. Kal. I, 18

تَرَسِي مَا مَسَ ~ تَہِي ہوندَ چاکا کِنا

Having tarried they would possibly have been cured by the physicians having applied plaster Sh Jam Kal. II, 5

3) In an impersonal (neuter) or passive construction the past conjunctive participles may be used absolutely, without any reference to a subject, which must be gathered from the context.

رَاہِ وَہَالِي رُجَ مِیں اُجِي مَہِي ۱۶ ہِیں

The night was passed (by her) in the desert, having come to that very place. Maj 745

پريں رَمُ مَ تَرُڙِيهَڙِي مَزَلِي ڇَ ۾ ماءُ

Friend, do not go to a foreign country, his mother said again to him. Maj 83

هُنَ ڪَهَڙِي ڪَهاں وُڻهي تِنهِن جِي دِهِي ڇَ اِڪِي بهِي تِي

From that hour her daughter was made whole
Matth 15, 28

Chapter IX.

The tenses of the verb

§ 83

I. The Present.

1) The Sindhi has two forms for the present tense, one identical with the Potential, to which the inflexional increment تَهِي, تهي etc. is added, the Present indefinite, and the other being compounded with the present participle and the auxiliary verb آهِيان etc., the Present definite.

The present tense of the passive voice is formed in the same way as that of the active voice, but its use is very restricted, neuter verbs being substituted wherever possible.

There is also a simple and compound Potential, as well of the active as of the passive voice, to express the idea of the present tense (cf. § 90)

2) The first form of the Present tense, the Present indefinite, expresses our common Present, i. e. an action begun and still continuing in the present.

The increment تَهِي may optionally follow or precede

تَنِي وَنَهْتِي وَبَرَهَتِي كَهِي رُتَان رَانَرُونَن

For those rich inhabitants of the jungle I weep
nights and days Sh. Um Mār II, 11

حَاں دُسي تَ ڇِڪڙي وَڏي ڪاري ٻَلا ۽ ڇِي آهي

When they see, one big black snake is seated (there)
Life of Abd ul Latif, p 16

3) When occurrences are related, as the narrator or person, he speaks of, saw them, the Present is frequently used, in order to transfer the hearer to the scene of action. The same is the case, when the thoughts are given, which somebody had at a time.

حَدَّثَ مُغَلِّي سَاهَ صَاحِبَ كَهِي دُڙَمُو تَ ڪَهَر مَ ۽ ڀِٽُو آهي

When the Mughals saw the Shāh Sāhib, that he is
(= was) sitting in the house Life of Abd ul Latif, p 15

حَقَا دَسي جَر ٻار ٻچا حَوَلسَ نَن ۽ ڳَن مَن رَابِ
دُڀِيه ٻِيهَرَن تَنِيَا

What does he see? that his children (and) his wife
go night and day about in begging Sindhī Read Book,
p 62

انهي مَڳي مَڪان سَاهَ صَاحِبَ حُو حُوڙِي ڀِٽِيَا جِهَو تَ
سَاهَ صَاحِبَ هِنَ آهي

Having there built a shrine of the Shāh Sāhib in
that very place they sat down because the Shāh Sāhib
is here Life of Abd ul Latif, p 26

4) The Present is also now and then used for
the Future, to signify thereby, that the action will
be done forthwith.

§ 85

III The Aorist

I. The simple Aorist.

The Aorist implies indefinitely, that an action took place in past time. It is therefore commonly used in narrations, where past events are reported irrespectively of their duration. We may therefore translate the Sindhi Aorist either by the Imperfect or Perfect.

The Aorist of neuter verbs has an active meaning some neuter verbs though (implying a passive sense) may also be constructed with the agent in the Instrumental

Active verbs are constructed passively in the Aorist (Perfect and Pluperfect), the agent (subject) being put in the Instrumental and the past participle agreeing with the subject (properly the object) in gender, number and case (cf. § 92, 2), or being constructed impersonally by the use of the postposition کهي (cf. § 94, 5). It is understood, that the Aorist (Perfect and Pluperfect) of the passive voice is also used personally, agreeing with its subject (expressed or implied in the inflexional terminations) in gender and number

آنڻو ستي هڙو ڇا ڪا هٽائڻو ڪنوڪ

I was asleep, those went off, they drove away the young camels. Sh. Hus VI, Epil.

مارڻو آنڻو ڇيڪ ۽ ويٽس وسري

Perhaps I have been forgotten by the dear Mārūs
Sh. Um. Mār V, 13

پات پهرڻي رات جو گهره پاسي ڪايو

The bard sang the first night at the side of the castle. Sh. Sōr II, 1

ڪِڪَرا ڪَرتَڪا حَا مَادَرِ تَهِي مِيٽِيَسِ
پَهَتَسِ تان رَت پَهُڙا عَلِي تَهِي اڪَٽِيَسِ

The pebbles of Karbalā his mother was gathering,
Ali was wiping him away from the wounds the
drops of blood. Sh. Kēd V, 2

تَنُورَ ڪَٽَرِي مِيں پَالُهيں پَان مَرَادَا پِٽِي وَڪَا ۽ مَڪَا ۽ اَتَن
هي تَنُورِ پِٽِي آئي

The drums in the cells went on sounding by them
selves as they pleased, and from them this tune was
coming Life of Abd ul-Latif, p 36

حَدِيصِ شَاه حَمَالِ پَنَهِنَ حِي مَڪُوتَه ڏِي تَهِي وَرَتَ
پِٽِي ڏِنَه شَاه صَاحِبُ وَصَالِ ڪِئُو پَرُو جَدِيهِن شَاه حَمَالِ
شَاه صَاحِبَ حِي لاڏالِي حِي مَڪَالِه بَدِيهي تَدِيهِن مَؤٽِي
ڪَٽِي تَهِي آهر

When Shāh Jamāl was (as yet) going to his village,
the Shāh Sāhib died on the second day Then when
Shāh Jamāl heard the message of the removal of the
Shāh Sāhib, he was coming again behind (the mes-
senger) Ibid p 6

§ 86

IV The Perfect.

1) The Perfect denotes an action, that is completed
and finished in the past, so that it extends to the
Present.

د ڪِي تَهِي جُئَاں د ڪِي مَٿِي آَنهَئَاں

I do not live at all, nor am I at all dead. Sh.
Hus. IX 16

آواں گا ڏٺو هي ڏوٺو هئا هتي

Had you seen (when you were there) some one at the side of (her) sweetheart, o Dothi? Sh. Hus. VI, Epil. 2

2) The Pluperfect is frequently used in Sindhi, where we would use an Imperfect or Perfect. When an action is represented, from the point of the speaker, as completely past some time hence, so that its results were already clear at the time mentioned, or when it is implied, that since an action has taken place, something else has happened, that could be said about it, the Pluperfect is used and not the Aorist nor the Perfect. The Sindhi idiom is much more accurate in discerning the different shades of meaning, than the English, and the correct use of this tense requires therefore a careful attention.

هڪڙي ڏينھن شاھ جمال شاھ صاحب وٽ ويٺو ۽ ٻيا پڻ
ڪها ٿيڻ وڃن هئا

One day Shāh Jamāl sat with the Shāh Sāhib, and also many other faqīrs were sitting (i. e. had seated themselves before). Life of Abd-ul Latīf, p. 5

مخدوم صاحب ڪهي سڏه پئي ۽ ميان نور محمد ساھ
صاحب جي ڌرسن ڪرڻ لاءِ وٺو هو

Maydūm Sāhib received the intelligence, that Miā Nūr Muhammad had gone (but was no longer there) to have an interview with the Shāh Sāhib Life of Abd-ul-Latīf, p. 29

Honour thy father and thy mother, and love thy neighbour as thyself. Matth 19, 19

4) The past Future is seldom to be met with in the sense of a strict past future action, which should have taken place, before another action will be possible, but it generally implies uncertainty, doubt or possibility in reference to a past action, as هو آيو هوندو, he may have come. Instead of the past Future the Aorist is commonly used in Sindhi, especially in conditional sentences, see § 98, 6

Chapter X

The Moods

§ 89

I The Indicative.

The Indicative represents an action or thought as real, and is therefore used, not only when matters of fact are related, but also when suppositions (in conditional sentences) are considered as really taking place (cf. § 98b, 3) The Sindhi uses consequently the Indicative in such sentences, in which the speaker makes a subjective assertion, which he considers as true and real, whereas in the English idiom the Subjunctive would be used in such cases

اڏي ڪهاڻ ڌريآءَ جي سيرِ ميں ٻوڙجڻ سو چئڻو آهي

It would be better for him, that he were drowned in the depth of the sea. Matth. 18, 6

bare ground, it dries up the whole world. Nānga jō
Quirō, v 40

پَاحَهَائِي نَه تَارِيَاں سَرِيَرُون سَتِي سَاں

A kingdom I do not compare with (my) needle, o
companions! Sh. Um. Mār VI, 18

مُون سِيں هَلِي سَا حَا جِي مِتهوَتِي نَه كَرِي

That one shall go with me, who does not make
(= consider) her life sweet. Sh. Ābir VI, 2

3) The Potential is frequently used in the sense of
an Optative or polite Imperative, especially for the
I. and III. person Singular and Plural.

مِيَاں مُهِي كَهِي هَادِي صَوْتِ مِلَن

O friend, may the lovers obtain (their) sweethearts
as guides! Maj 817

هُبِّي مُنَارَكِ مِرْنِي كَهِي حَاصِلُ كَم تَهْتُو سَا حَا حَ

May there be blessing to all! that our business (and)
affair has succeeded Story of the cat and mice v 52

آلَا اَزْهِي اَكْبِيں جِي يَنَپَا يَسِ

O God, mayst thou bring camelmen, who take off
messages of love. Sh. Um. Mār II, 9

يَكَهَا اَكْبِيں, كَهَا مِس اِهَا خَتَرِ جَارِ

Quickly, with speed, they shall bring this infor-
mation and intelligence Story of the cat and mice v 38

4) The Potential is used with the Interjections مَانَ,
شَال would that, with the conjunctions مَه, not (prohi-

1) With نَه the Potential may also be used if the injunction be

§ 91

III. The Imperative

1) The Imperative is restricted to the II. person Singular and Plural, for the other persons the Potential must be used.

The Imperative has two forms, the Imperative strictly speaking and the Precative (cf § 44) The Imperative expresses a command, whereas the Precative implies an exhortation, request or haste

When a negation accedes to the Imperative, **لَا** is used to express a strict negation, whereas **مَ** is used in a prohibitive sense. With the Precative **مَ** is commonly joined, but **لَا** may also be employed, if the injunction be more strict.

لَا يَجْمُؤُنَ الْكَوْنُ نَكْرَ

The lions said be thou not anxious Amulu
Mān p 151

سومَرَا سَاهِي تَنِيں سَتِي وَجْهَ مَ تَكْهَرُون

O Sīlmarō, do not throw and tighten chains upon
the chaste one! Sh. Um. Mār III, 9

آءِ اَوْرَاهُون سِپَرِيں ڈَكْهِي دُح مَ ڈَاكْه

Come near, good friend, do not apply a funeral
pyre to the afflicted one! Sh. Ābirī X, 5

حِ كِي پَاك آهِي سُرُ كَن كْهِي نَ دُحُو

What is pure do not give to the dogs. Matth
7, 6

II. THE SYNTHETICAL PART

CONSTRUCTION OF THE SENTENCE AND CON- JUNCTION OF SENTENCES.

SECTION III.

THE SIMPLE SENTENCE

Chapter XI.

Subject and Predicate

§ 61

In every sentence there must be a subject and a predicate subject is called that person or thing, of which something is said and predicate that which is said about it.

1) The subject may be expressed either by a substantive or adjective or pronoun or numeral. It is not expressed, if it be a personal pronoun and its predicate a verb, except a stress be laid upon it, as *آئون ڏسان ٿو* I see, but *آئون ٿو ڏسان* I see (not you) The subject must always be in the Nominative.

2) The Predicate may be expressed either by a verb, or adjective (participle), or substantive, or numeral with the auxiliary verbs *هون* to be and *ٿي* to become, to be.

The predicate may be joined to the subject in a threefold manner

a) by way of assertion, as *ٻيڪر ٿي رهي* the girl weeps.

Chapter XII

Concord of the subject and predicate

§ 93

1) If the predicate be a verb, it must agree with its subject in person, gender and number. This rule is strictly adhered to in Sindhi, even in such cases, where the subject in the Singular implies plurality, cf. § 63, 1 2. A subject in the Singular however may be constructed with the Plural of the predicate, when spoken of politely or honorifically, cf. § 63, 3

ماءِ بِي حَرْ حَرْ اَنُورُن دِ تهي مورگايان

I do not reject the word of mother and father. Amul Mān p 142

ابها پحقن پر تہ کتھی مُحَمَّدُ کارلی

Standing the strangers ask where is Muhammad, the intercessor? Nānga Jo Qisso, p 15

2) If the predicate be an adjective, participle, pronoun or substantive, from which a feminine may be derived (cf. § 14), it must agree with its subject in gender, number and case. (In the same way every attribute must agree with its substantive in gender, number and case, whenever possible.)

تنهن جي کيرهي مرضي آهي

What is thy pleasure? Amulu Mān. p 140

مٿان هڪڙي نانوي لٿي

From above descended a slave girl. Ibid p 140

سڀني صحابن سي دٿها جدا اوه جوان

By all the companions they were seen, those maimed young men. Nānga Jo Qisso, v 17

also subordinate a double Accusative, one implying the near object and the other its attribute. In this case the first object is generally defined by the postposition *کھی* by means of which the construction is rendered impersonal and the concord between the object and its attribute dissolved, so that the attribute remains in the uninflected form of the Singular, though the object, to which it refers, may be a Plural. But both may also remain in the uninflected state (Singular or Plural) Some verbs govern a double Accusative, one of a person, and one of a thing, as *پُچھُن* to ask somebody a thing, though it may also be constructed with the postposition *کھان*, to ask from a person, or with *کھی*

کۆزھتس کھی 'و' ز کچو

Make the lepers clean. Matth. 10, 3

جا رِس تھی چٹان گاندھ دے گدیس کو نٹو

As long, as I live, I shall not make any other (my) husband. Sh. Um. Mar VII, 6

رہے ع روزا رمضان حاکم ز رکتوں ڈیج

Keep the fasts of Ramazān, give (thy) wealth as alms Golden Alphabet 4, 7

4) Causals, derived from neuter verbs, subordinate a near, and as the case may be, a remote object (§ 69, 6) and causals, derived from active verbs, may subordinate two near objects (a double Accusative), the first generally being defined by the postposition *کھی*, and the second remaining in the uninflected state (§ 69, 5)

وہی واٹاڑ کھی توں پیاری پرکھ

Having made drink the travellers a bowl try (it)
Sh. Jam. Kal IV, 7

But when a causal verb governs two near objects, the first (implying a person) must be subordinated as remote object by the postposition *کَہی*, whereas the second is made the subject, with which the past participle agrees in gender and number

يَبِىْ مَا رَهُوْ حَزُّهُنَّ بِ هِنِّ كِهَانِ دُكِهَرِيْو

Thus also the son of man shall be afflicted by them. Matth 17, 12

مَوْب قَنُوْلُو اِي دِيْهَو حِي دُكُهِيْ كِهِي

Death was agreed to by those, who saw the afflicted one (lit. by whom it was seen as regards the afflicted one). Sh. Mañḍ VII, 16

كِيْهَرِيْ رَوَبَ سَهْ مُ كِيْئُو اَوَهَانِ كِهِي اَرَارَ

By what reason (and) disorder have you been made ill? (lit. by what reason and disorder has it been made ill as regards you.) Nūnga jō Quissō, v 24

پَايْشَاهْ اَجِي سَهْل دَرِيْرَ كِهِي اِهَا حِي مَالِهْ بِنْدَهَايِي

The king, having come, related this whole matter to the Vazīr Saifal. Amulu Mān p 142

Chapter XIV

Enlargement of the sentence by a nearer definition of the verb as predicate.

§ 95

The simple sentence may be enlarged to a considerable extent by a nearer definition of the verb as predicate.

Chapter XV

Omission of the verb as predicate

§ 96

1) The auxiliary verb *آهيا* etc., forming the predicate with or without an adjective etc., is occasionally omitted, especially in poetry and in short proverbial sentences.

حَا تَنْهُن جِي مَن مِیں سَا مُرں مَکَالِ سَلا

Let me hear that matter, which (is) in thy heart.
Maj 45

اُونِهَر کُھِرھ اُتھس تَنْہں حر لَہي د تَر

There (is) a deep well there, no bottom of that is found Nānga Jō Qissō, v 38

کِدی پِلو کاتھی کِدی پِلو کاتھی

Where (is) the cowardly cat? where (is) the cowardly cat? Sindhi Read. B. p. 62

2) In sentences, which contain an imprecation or curse, the verb as predicate is generally omitted. In such like sentences the Potential of *پَوں*, to fall, should be supplied, which occasionally is met with.

اَکُن تِي ۛ ٲِيُون ٲِيَرَانِيُون ٲَتَار

May the courtyard (fall) into the well, the companions into the forest, the sisters-in law into disease! Sh. Suh. IX, Epil. 1

اَکُن سِي جَنَن ٲِيَنهَرَا جِي پَرِيَانِيِي دَهَار

(May fall) into the well those days of life, which are apart from the friend! Sh. Des. VII, Epil.

2) Sentences are also coordinated by joining together a disjunctive question. In the first member the interrogation is generally not expressed by a particle, but only by the voice of the speaker, in the second (or third) the interrogation is pointed out by the particle *کی* *ki* or *که* *ke*.

سر تونئي آهين ڪي پئي جي واٽ ڏسون

Is it thou or shall we look to the way of another?
Matth. 11, 3

Chapter XVII

Contraction of coordinate sentences into one
concord of two and more subjects and
predicates.

§ 98

1) When two or more sentences have either the same subject or the same predicate or the same object or any other common member of speech, they are contracted into one sentence, with or without a conjunctive particle

سانڻس سلامت سڀرين مڙي محب ملن

O Lord, may (our) dear friends (and) lovers meet
(us) again! Nānga jō Qissō v 81

جن نه بهوت پري آهين آئون انسان

I am not a jinn, demon, fairy, I am a man.
Maj 639

ڪرھو نه وڌو ٻڌ ڪي ويڏي

Which then is greater, the sacrifice or the altar?
Matth. 23, 19

قَدَدَ حَرِيلُونَ حَيْرًا ثَوْرًا حَانَ ثِيَابُهُمْ

When I saw from afar the places, houses, cells.
Ajâib, v 72

وَحُجْرٍ دَسَّ وَسَّ حَاكِتًا سَرَ سَاوَلْ تَهْنًا سَاوَا دِي

By the lightnings dresses of rain (i. e. clouds) have
been made, reeds and herbs have become green, oh!
Sh. Sâr IV, Epil.

أَكْهَنُونَ مَا؟ مِهَارَ ثِي حَيِّ رَكْهِنُونَ حَوْرِي

By whom eyes (and) face have been turned towards
the buffalo-keeper Sh. Suh. V, 9

بِزُكْهَرُونَ كِلْزَكَاةَ عَالَمَ حَا أَنْ آتَ بِي

The farms and ferries of the world (people) are
upon that water Nānga jō Qissō, v 36

8) When two or more subjects of different persons
occur in a sentence, the first person precedes the second
(or third), and the second the third, the verb being
put in the Plural.

أَسِينُ ۚ فَرِيسِي كَهْنَا رُزَا تَهَا رَكْهُونُ

We and the Pharisees keep many fasts. Matth 9, 14

Chapter XVIII

II. Subordination of sentences

§ 99

Two or more sentences may be so joined together,
that one is not independent of the other, but is only
making up for the deficiency of the other. A sentence
thus depending on another, is called a subordinate

b) In conditional sentences the subordinate sentence generally precedes the main sentence, but the conditional part of the sentence may also follow that, which is conditioned thereby

The subordinate sentence is introduced by the particles *جي* if, and *ڪڏهن* if (at any time), and the main sentence by the concessive particle *۽*, *تڏهن*, then, which is generally not translated

1) If the condition and that, which is conditioned thereby, be indefinite, possible, doubtful or uncertain, the Potential is used in both members of the sentence in the main sentence the Imperative may also be employed

وڙي صيب مَه هُوءَ جي هلاس ۽ هُوءُ تِهين

Be not seated here if thou go, thou mayst obtain (thy) sweetheart. Sh. Ābirī VII, 6

تَ تُون مالين مُور جي پندِ اهائي پَارِئس

Then thou mayst enjoy it at all, if thou perform this very advise. Sh. Ābirī VII, 14

آں جي ڏٺها هون تَ الله ڪارنِ ڪالهه ڪريو

If they may have been seen by you, then, for God's sake, speak! Sh. Hua. X, 22

2) If the condition be uncertain, possible or only expected, but if that, which is conditioned thereby, be represented as certain and positive, the Potential is used in the subordinate, and the Indicative (commonly the Future) in the main sentence.

آيلِ آيلِ تهي ڄاڻ لا جي سارييم رو سُرِين

O mother, o mother, I live, o God, if my dear friends remember me! Sh. Suh. VII, Epil 2

آئس مَآءِڻ ڪِتابَ جِي هُونَدَ اڏاڻمي ٿِي
 تَ راڙاڻ رُڻي رَتَ جِي هُجي قَلَمَ وَاڻفَ قَلَبَ حَر

I have written a letter to thee, but if I were a bird
 I would likely have come before the letter, having
 flown quickly

If the pen would be aware of the heart, it would
 weep blood out of affection. Sh. Barvō Sindhi,
 Chōt. 6

سِي جِي هَوَتَ سُنَا تَ هُونَدَ تَ وِڻو ڀِڪِري

If those (cries) had been heard by (my) sweetheart,
 he would likely not have gone off Sh. Hus. III, 2

ٿِي ڪَر ڪَر ڏاري ڇانو هُو چَرُ ڦَلالِي پَهَرِ ايندو تَ هُونَدَ

ٿِي ٿِي ٿِي ٿِي ٿِي ٿِي ٿِي ٿِي ٿِي ٿِي

If the master of the house had known, (that) the
 thief will come at a certain watch (of the night), he
 would likely have remained on his guard. Matth. 24, 43

جِي سِي سَدَوَمَ مِڻ تَهِنَا هَا تَ هُونَدَ اُحَ ٽولي هَآءِ ٿِي آيو هُو

If those (works) had been done at Sodom, it would
 have likely remained until this day Matth. 11, 23

Instead of the Aorist or Pluperfect the Potent-
 tial (of the Present) may be used (but very rarely)
 in both members of a conditional sentence, followed by
 the particle هَا, but more commonly هَا is added to a
 past tense, for the sake of emphasis.

جِي هُو تَ هَلِي هَا تَ سَڄَن ڪهي تَ لهي هَا

If she had not gone, she would not have obtained
 (her) friend.

Chapter XL.

Abbreviation of subordinate sentences

§ 103

A subordinate sentence may be abbreviated

1) by using the present and past participle (cf. § 80, 81), either adjectively, or in the Locative Singular, which is more common. The participle supplies the place of a relative or conjunctive subordinate sentence, into which it may be dissolved, when necessary, as

زُونْدِي رَايتِ وَهَاءِ چَكَارِي پَيُون

Pass the night weeping, distilling glasses of liquor, i. e. whilst weeping, or as one who weeps etc. Sh. Jam. Kal IV, 25

وَاوِي دَاڏهي ڏكھ ڪنهن ڪندي پَاسِ ڪِري پيئي

Having been seized = after or when or as she was seized by a violent pain, she fell down near some bank Story of the cat and mico, v 29

2) By using the past conjunctive participles.

هوتُ پُنهن تها يينِ باروچي نولي ڪتو

They carry off (my) sweetheart Punhū, speaking Baluchi, i. e. whilst they speak Baluchi Sh. Dēsi II, 13

APPENDIX I.

ON THE SINDHI CALENDAR.

The Muhammadans of Sindh reckon by lunar months after the common Muhammadan aera, called هجر, the flight of Muhammad from Mekka to Me-dīnah, the years of this aera are therefore called هجري¹⁾ It dates according to the best accounts from the 18th of July 622 p. Chr. Their months commence with the appearance of each new moon and consist of 30 and 29 days alternately, amounting to 354 days and about nine hours in consequence thereof New year's-day falls every year about eleven days earlier than in the previous year.

To keep pace with the seasons the Sindhis interpose every third year an intercalary month (لند lundu), repeating that month, in which the sun enters no new sign of the Zodiac.

In naming the lunar months the learned Muhammadans follow the nomenclature of the Arabs but among the common people the names of those Arabian months only are known, which are noted by some special religious observance, the other months being called by the names of the Hindu months then being

1) Another aera which is also in use amongst the Muhammadans of Upper India is called فصلي, or revenue aera it dates according to Prinsep from the year 592 $\frac{3}{4}$ p. Chr.

dating from the year 57 a. Chr., and commencing with the month of kati, or that of Shālīvāhana, called śāku (Sanak. 𑀲𑀸𑀓𑀾), dating from the year 78 p. Chr., and commencing with the month of Cetru.

The Hindū year is divided into 12 equal portions, which nearly correspond to our solar months. Each month is divided again (by Hindūs as well as Mīhammādiana) into two parts (𑀲𑀸𑀓𑀾 or 𑀲𑀸𑀓𑀾 lunar fortnight), the first from new to full moon (𑀲𑀸𑀓𑀾 sudī), and the second from full to new moon (𑀲𑀸𑀓𑀾 badī). The dates of these two divisions (𑀲𑀸𑀓𑀾 lunar date), fifteen each, are reckoned separately.

Solar months of the Hindūs

𑀲𑀸𑀓𑀾 ~ cetru, from the middle of March to the middle of April.

𑀲𑀸𑀓𑀾 vēsākhū, from the middle of April to the middle of May.

𑀲𑀸𑀓𑀾 jēthu, from the middle of May to the middle of June.

𑀲𑀸𑀓𑀾 ākhāru, from the middle of June to the middle of July.

𑀲𑀸𑀓𑀾 sāvanu, } from the middle of July to the middle
𑀲𑀸𑀓𑀾 srānu, } of August.

𑀲𑀸𑀓𑀾 badrō, from the middle of August to the middle of September.

𑀲𑀸𑀓𑀾 asū, from the middle of September to the middle of October.

Hindū.	Musalmān
منگل mangalu	انگلار anārō, Tuesday
بدھار budharu	آربا arbā, Wednesday
وِ وِ vispate	خميسه xamīsa, Thursday
تھاروں thārū ¹⁾	} جمعو jumo, Friday
شکر šukru	
چانچار chancharu	چانچار chancharu, Saturday

1) Or تھانوار thāvaru.

The Alphabet used in this Grammar (Hindūstān).	The Government Alphabet.	The old Sindhi Alphabet.	Roman Characters
𑖀	𑖀	𑖀	dh
𑖁	𑖁	𑖁	ḍ
𑖂	𑖂	𑖂	r
𑖃	𑖃	𑖃	r
𑖄	𑖄	𑖄	z
𑖅	𑖅	𑖅	s
𑖆	𑖆	𑖆	ṣ
𑖇	𑖇	𑖇	s
𑖈	𑖈	𑖈	z
𑖉	𑖉	𑖉	t
𑖊	𑖊	𑖊	ṭ
𑖋	𑖋	𑖋	y
𑖌	𑖌	𑖌	f
𑖍	𑖍	𑖍	q
𑖎	𑖎	𑖎	k
𑖏	𑖏	𑖏	kh
𑖐	𑖐	𑖐	g
𑖑	𑖑	𑖑	ḡ
𑖒	𑖒	𑖒	gh
𑖓	𑖓	𑖓	(ng) ṇ
𑖔	𑖔	𑖔	l
𑖕	𑖕	𑖕	m
𑖖	𑖖	𑖖	n
𑖗	𑖗	𑖗	n
𑖘	𑖘	𑖘	v
𑖙	𑖙	𑖙	h
𑖚	𑖚	𑖚	y

MISPRINTS AND EMENDATIONS

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